THE EDUCATION OF THE MODERN BOY

By

Leopold E. Adams
Samuel S. Drury
Frederick Pennoyer
L. Hebert Hawkes
R. L. W. Field
William G. Thayer

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THE EDUCATION OF THE MODERN GIRL

THIS is the important and worthy companion volume to 'The Education of the Modern Boy.' Its plan is similar to the other volume. Dr. Mabelle B. Blake of Smith College has contributed the chapter on Home Influence; Miss Caroline Ruutz-Rees of Rosemary Hall, the chapter on Academic Influence; Miss Jessie Hewitt of the Ethel Walker School discusses Athletic Influence; Miss Mary R. Hillard of Westover writes the chapter on School and Religion; Miss Dorothy Waldo of Dana Hall discusses College or Not; and Mrs. Lucy Madeira Wing of Miss Madeira's School writes of The Future Trend of the Private School.

Mr. William Allan Neilson, President of Smith College, has added a very valuable and delightful Introductory chapter. Every parent of a girl approaching preparatory-school age should read this book; it solves many puzzling problems and smooths many rough places in the path.

THE EDUCATION OF THE MODERN BOY

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BY

ALFRED E. STEARNS, LITT.D., L.H.D., Phillips-Andover Academy

SAMUEL S. DRURY, D.D., LITT.D., St. Paul's School

ENDICOTT PEABODY, L.H.D., D.D., Groton School

R. HEBER HOWE, JR., S.M., Docteur de l'Université (Sorbonne), Belmont Hill School

W. L. W. FIELD, A.M., Milton Academy

WILLIAM G. THAYER, A.M., D.D., St. Mark's School

With Introduction by

DAVID M. LITTLE

Formerly Assistant Dean of Harvard College

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INTRODUCTION

Langour is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
—MATTHEW ARNOLD.

So wrote the poet of his father, Dr. Thomas Arnold, the head of Rugby. Nor does it express merely a filial tribute of appreciation: it breathes forth the idealization of a headmaster by a schoolboy. Consider for the moment the headmaster and his educational vantage point. He is the embodiment of time-shrouded traditions. His ideas, his influence permeate the school's entire life. Venerated and loved, he controls and guides the destiny of innumerable boys. And this privilege does not cease at graduation. To the different colleges, to the remoter corners of the world the invisible thread extends. His position is, indeed, unique and commanding.

In these times, educational theories and practices are a bountiful source of discussion. The daily press, magazines and alumni journals contribute to the stream. Every

one becomes his own critic! And yet amid these healthy and desirable speculations one phase is little stressed—the headmaster and the problems of the preparatory school.

Perhaps it is because he is geographically removed from the main current. The busy world may forget him temporarily in his country solitude, and he, perchance, forget us and our swiftly moving life. This should not be. In our giant age of progress, educational concepts, too, are in a state of flux. There is unquestionably greater need than ever for more sympathetic coöperation between the school and the college.

Difficult questions come to mind at once. Is there not, for example, too much of what we may call the professional organizing spirit creeping into our preparatory schools? Dr. Howe's able chapter on the influence of athletics in the school strikes deep at this problem. The intense competitive spirit which demands a victory at all costs, the increased physical proficiency, but the lowered standards of sportsmanship, the disproportionate emphasis on mythical "championships," the coach on the bench manipulating his team

like puppets—these are unnecessary evils recognized by every one. Certainly "the fun and relaxation" of the individual's muscular prowess and initiative have rapidly waned. "Over-mental and muscular fatigue" sets in. Here perhaps is the weakest link in the athletic chain, for listless minds are directly contrary to sound scholastic policy. "The educational use of competition," an excellent phrase borrowed from Professor Johnson of Harvard, has not been, it would seem, sufficiently studied.

Other manifestations of the organizing mania are apparent. An open-minded observer may well be amazed at the extraordinary growth of radio clubs, camera clubs and similar organizations in the schools, all, to be sure, eminently fitting in their place, but inordinate time consumers. Where, one frankly asks, is any chance left for the masters to awaken and encourage an intellectual avocation, an intellectual interest, whether it be the collecting and classifying of lichens or writing poetry? The satisfying pursuit of a hobby, in its broader implication, is in general unknown to the college freshman.

He is not even tolerably well-read for his age. "Browsing" is a pleasure untouched; the trampling steeds of romance are vague figures of an unexplored world. Sometimes the explanation lies in inadequate library facilities. More often with considerable justification the boy pleads lack of time.

Let us, however, emphasize, with a cautious eye on the critic, that extra-curriculum activities should not be brushed wholesale into the rubbish heap. By no means. Beyond a doubt they make for the development of character, such qualities as initiative, self-reliance, and perception—if handled properly! It is the bewildering richness of the feast spread before the eager eyes of the immature boy. There is the burning fact that one *must* "make" at least *some* organization. Then, subtly swift, the fascination bites in: the desire to sprinkle the walls of the bedroom or study with numerous certificates of membership becomes acute. The fervent wish of belonging to as many clubs as Jim or Jack may be fully comprehended only by the teachers and the boys themselves.

One solution, just to all concerned, appears

ready at hand. The thought is respectfully ventured that this youthful abundance of energy and enthusiasm could be more intelligently directed by the accumulated wisdom of the school faculty than by the student unaided. If A, musically inclined, is a member of the Glee Club and of the Mandolin Club, should he also be actively engaged in the work of the Dramatic Club, the Debating Society, and the Radio Club, one wonders. Or take B, with distinct evidences of dramatic ability, acting in a Gilbert and Sullivan opera, undergoing long hours of rehearsal and forcing of necessity his normal routine into the background. He can hardly be expected, or even allowed, to carry on other energy-draining occupations. He, as in the case of his ambitious companions, must be protected from himself, for he is not sufficiently wise in self-protection.

Nor is this a strange phenomenon unknown elsewhere. American life affords innumerable examples of feverish dabbling with committees and clubs, excrescences on the regular occupation. The same problem vexes the college official even to a greater extent than the

headmaster. President Angell of Yale, in his last annual report recently published, throws down the gauntlet in terms which admit of no misunderstanding. A faculty committee has been appointed to investigate the facts and to make constructive proposals.

For the so-called "big man" has become a grave danger to his college and to himself. The young graduate steps blithely out from his alma mater with absurdly distorted notions of the number of irons which he is duty-bound to keep red hot in the fire at any given time. Unadorned statistics of the loads which eight or ten of the faithful and conscientious in every college generation are literally forced to shoulder would shock the thinking outsider. And these burdens are acquired on the same principle as the snowball gathering momentum. "Oh, give the chairmanship of the committee to Bill; he's got a lot of other jobs and studying to do, but he *always* 'comes through.'" Yes, but at what cost? Young men with haggard, drawn faces, weary eyes, hysterical tears, who are unable to sleep and to study are altogether too well known to the college doctor and the Dean's Office.

There is a story, not a pleasant one, of a senior in a certain college who was a successful member of a major team. Being a capable student, he decided that a degree with honors was a worthwhile reward. Unfortunately it meant the severing of his connection with all athletics during the spring term. His course of action was officially made known to his coach. Anger and intense resentment, not only on the part of the coach, but also on the side of his teammates, greeted his announcement. Harassed beyond measure, he finally hit upon a scheme. He went to the head of one of his courses and begged to be "flunked" at the next return of grades.

The request was somewhat unusual. The astonished professor, recovering his senses in a few seconds, at last dragged out the account of the curious dilemma. He, possessed of a large acquaintance among the graduate body, went immediately to an intelligent, cool-headed alumnus interested in that particular sport, who quickly restored the ship to an even keel. The boy won his coveted honors!

Confessedly, and thankfully, the affair was an extraordinary one. Nor is it a fair basis

for hasty judgment or impulsive conclusions. It was not cited for that purpose. It does perhaps indicate that pressure, unavoidable and oftentimes intense, from one direction or another, may hinder a student's following his own strong inclinations.

And yet, inevitably the damage caused by the complicated demands of the undergraduate's life is partially done at an earlier period in his development. The seeds of the overactive, crammed existence are sown in the school years where the allurement is tempting and irresistible. They take root easily, for the soil is fresh and fertile. Again excessive caution in the phrasing of such a statement is essential. No smug indictment is being thundered forth.

But here is a golden opportunity for the preparatory school to take the lead, as in other matters to be brought out farther on, and to check practically at the source the headlong pace. College administrators are turning more and more towards the headmaster and his faculty with the hope of gaining vigorous assistance. That is the crux of these foregoing remarks.

Another vexatious problem which bothers the school and college alike is the much-berated entrance requirements. And rightly so. There is a mutual and cordial dislike of certain phases of the examination system. Even the admission by certificate receives its share of the blows. Mr. Field's thorough discussion cannot fail to be illuminating and helpful to both camps, especially to those concerned with the higher institutions of learning. But can we ever hope to achieve absolute perfection, to obtain indisputable fairness where human minds with their frailties of varying standards, different points of view and diverse conceptions of the important and the irrelevant are the deciding factor? The struggle will be waged, but the correction of examinations will always remain a rugged obstacle in the path of complete mechanical accuracy.

To be envied are the smaller colleges which can afford time and teachers to study each individual applicant for admission, to investigate his intellectual potentialities by personal conference. A nearly ideal arrangement is this practice. The larger colleges now pride themselves on their increased ability to ob-

serve and to guide each student's intellectual needs. And the time may come when the same painstaking effort may be spent in governing his admission, though the difficulty of numbers is imposing.

But much can be said, as usual, on both sides! The school master has his righteous grievances. So has the college instructor. Entrance examination "credits" are "too much thought of," Mr. Field claims. The reckoning of these units, he goes on to say, becomes "unfortunate when it tends to give to students and their parents the idea that these quantitative symbols are the end and aim of school work." Dr. Thayer, discussing the future of the preparatory school, goes further. "The journey (the school course) is only the process of reaching the desired country as quickly as possible. If there be short cuts, so much the better, for the journey has no benefits and delights of its own." He deplores the undesirable fact, and he is not alone in his reproach, that the "college (entrance) examinations have become a standard by which the schools are tested and a goal toward which all intellectual effort tends."

But need this be so? the college official may counter. And he has cogent arguments. It is common knowledge that about every college president in the country is sorely embarrassed by the multitude knocking at his gates and craving admission. The demand far exceeds the supply. More and more it is becoming the school's imperative and bounden duty to drill its students in what Mr. Field happily terms "the discipline of thoroughness in everyday tasks."

Both Dr. Peabody and Dr. Thayer state authoritatively that, in the exact words of Dr. Peabody, "the English schoolboy is one or two years ahead of ours and that in the upper classes of the English public schools they do work in classics, and in science as well, that is on a level with that of our sophomore or junior classes at college."

What has happened? As the headmasters intimate, a competition, fully as keen as the alert competitive instinct in other sections of American life, has insidiously developed between the schoolteacher's wits, with the rapt interest of the student on the side lines, and the entrance examiner's ingenuity. For we

must all appreciate, whether from the process of making out examinations or from the experience of taking them, one incontrovertible fact. The passing of an examination does not always mean laborious preparation. It can too frequently be accomplished by a subtle combination of cunning, the possession of old examination papers, and an elementary knowledge of the law of probability.

Facing the dangerous impediment of overtaxed facilities, the college, then, looks toward the school. The coöperation of the school is paramount; it should recommend for the examinations *only* those boys who by serious and conscientious work throughout their last three years, say, have amply justified their worthiness and dependability. The intriguing game of getting a student through the entrance examination in a subject which he wretchedly failed at school is a practice exhilarating but out of date with modern conditions. Many cases could be found where a student is allowed to "try" the examination in Physics or French or Algebra, for example, where a shady passing grade is obtained, much to his delight.

The injustice is manifest. The potentially better man, unable to partake of expert pre-examination tutoring, may be just edged out under any rule of limited numbers. Equally as bad is the fact that the student who slides into college is foredoomed to failure before the end of his freshman year. For the scholarship demands of the colleges have leaped ahead since the war. The increase is based upon a secure elementary foundation. And when such a boy falls by the wayside, the college has lavished its precious energy and time in a failure that might have been averted at the outset.

A comparatively new school, not far distant from Boston, is attempting a courageous stand which will receive the ungrudging endorsement of college administrators. When a student reaches the college preparation period his parents receive a letter which honestly and frankly states that "the school does not believe in what has been aptly called the 'storage battery' type of education, nor does it propose to use the week between the closing of school and the Board Examinations for an intensive tutoring period."

The responsibility is placed squarely on the shoulders of the boy. "We believe," the letter continues, "we are aiding the cause of sound secondary school education by following the policy of not recommending boys who in our opinion have not striven for a college education." It concludes by suggesting either the withdrawal of the boy if the parent does not subscribe to the policy or the "whole-hearted coöperation" from the parent and son.

Surely a far step forward! It eliminates the "oh, the school will get us into college *somehow*" attitude. The emphasis properly shifts. The question is not whether the boy can pass and help swell the school total, desirable as that may be in certain respects. Rather, has the boy gained through his early instruction sufficient mental power, endurance, and poise to reflect glory on his school by his *college record?* And by that token, assuredly no furtive secret, a college official is more likely to judge the school's success.

These last paragraphs may allow the shifting of the emphasis to the parent. The higher institution humbly implores their assistance.

Administrative officers of the colleges have learned to view without enthusiasm a rock-ribbed conviction in the minds of many parents: the belief that because a boy's grandfather and father have gone to a certain college the boy is destined to enjoy that same privilege. Misfits are common; they are tragically pathetic as well. The small college or the larger institution; country or city; a liberal, broad foundation or specialized training, and so on. Despite the disappointment, the parent perforce should consider the boy's temperament and physical strength. "Choose your college with due thought for the studies you hope to pursue, the friendships you hope to establish, and the traditions you intend to maintain." No better doctrine than this of Mr. Field's is possible.

Implicit in some of these comments is his statement: *"No admittance except on business* must always be a rule of the college, as of the school." The youth's unaided conception of the "business" is refreshingly simple; generally it may be contained in the threefold division of custom, athletics, and friends. In the parent's mind, the definition

often assumes unforeseen ramifications. One doting mother told her son's dean that the boy was not returning in the fall although he had most successfully concluded his freshman year. She had found, her explanation continued, that one full year's attendance at college made the young man eligible for election to a certain Harvard Club and membership in that body was essential to his business interests! That was one benefit to be derived from going to college. Inconceivable as it sounds, business and social ends influence in many cases the choice of the college.

A most inspiring challenge Dr. Stearns hurls out to parents in his chapter on the influence of the home on the impressionable boy. If there is a crying need for "mutual sympathy" between the school and the parent, as clearly enough there is, that same urgent call exists when the boy strikes out into the higher educational venture. The letters which he cites are their own explanation. They run the gamut of tactful encouragement, stupid interference, and brutal disregard. And parallel exhibits are not absent from the archives of any dean's office.

As Dr. Stearns points out: "Our schools are far from perfect: but today they are being asked to carry much more than their proper share of the load." The inference is obvious; the call is a clear one. The path of least resistance as it may seem, it is hardly fair to either the school or the college to deposit a boy like so much baggage in the new, rather terrifying surroundings. No one will quarrel with Dr. Stearns's assertion that the mother plays the "major rôle." On the other hand, do all mothers realize the foolish, unthinking part they sometimes take in addition? It is not necessary to inquire of a busy dean, at the opening of the academic year when the drains on his time are enormous, whose duty it will be to see that her son is tucked into bed every night at ten-thirty *promptly*. It ought not to be the task of the college authorities to suggest the number of pillow cases, sheets and towels the well-equipped freshman should bring. Yet these questions have actually occurred.

The attitude of the mother is indeed an important thing. She must have some confidence in her freshman son. It must be

assumed that on entering college he has become in part the man. Let the story of the poor frail widow which Dr. Stearns relates be the shining lodestar. Her son had grievously erred, and though she settled her home in the university city to be near him when called upon, she remained unobtrusively in the background, her eagerness, her resoluteness held severely in check. The final outcome of his college career amply justified her action. Passive, unassuming, but watchful waiting is an intelligent policy to pursue.

With clear vision Dr. Thayer peers into the future of the preparatory school. His ideas are striking. He objects to the word "preparatory" as signifying a certain limitation which has fettered schools in the past. He calls for a "declaration of independence of college (entrance) examinations." With its freedom, he argues, the school "must move towards higher standards of scholarship." He stresses the "development of the boy of superior ability," something that has been neglected in the past, for "the school period is the time for the making of the scholar, and not for preparing him to be made in college."

Dr. Peabody, too, feels the schools have not taken full advantage of their great opportunities.

These are fine aims. They make the outlook encouraging. Methods and personnel are steadily improving. More college graduates of the right sort are joining the teaching ranks, as Dr. Peabody asserts. There is, however, one point, a vital point, which both these headmasters make, that the community at large does not fully realize. In the final analysis, the preparatory schools are the real fitters for life. We must not lose sight of this goal. The thought unleashes the schools and leaves them free to forge ahead towards the high ends all headmasters fervently desire to attain.

And so, if the preparatory school can give our future citizens sound mental and physical powers, can afford them a healthy, natural religious sense and make them feel the comforting presence of God in the way Dr. Drury forcefully sets forth, can arouse and strengthen the lurking interest in the intellectual, largely by abolishing the college entrance examination fetish, can curb the pro-

fessional spirit and can indicate the rational distribution of one's talents, it will indeed serve the community and render in the years to come those distinct contributions to education which Dr. Thayer justly claims for the past. More specifically it will fortify the hands of the more advanced teacher in maintaining high standards of general excellence.

One last word must be said. Original and refreshing as the conception of this book is, it possesses another gratifying merit. The voice of the headmaster is authoritatively heard. The suggestions and remarks of these gentlemen, distinguished leaders in their great profession, cannot fail to be enormously stimulating. For parents, for teachers of all ranks, for those only acquainted with the fascinating problem of education, these pages will provoke fresher interpretations and will provide food for riper deliberations.

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HOME INFLUENCE

THREE agencies above all others in our nation's history have contributed to the shaping of American character and American life —the home, the church, and the school. Each has played its part, and a tremendously important part; but if we were forced to give up any two the home would be the last that could be spared. In western Christian civilization that still sheds its light on the earth's dark places, that fills with courage and a new hope the hearts of the perplexed and oppressed, and that stands as a bulwark against anarchy and chaos, the home is the foundation stone. Alien and destructive forces have always recognized this and have directed their cleverest and hardest blows at this, the very heart and source of our civilized life. Small wonder that Russia, weltering in the tragedy of com-

munism should rage with unconcealed venom against the Christian home.

In the thought of the average American the school is regarded as the chief instrument for the protection and perpetuation of our most cherished national ideals. With our characteristic habit of developing an effective instrument to accomplish an important task and then casually leaving that instrument to achieve the results expected, we have developed the school and have been too ready to believe that in that process the desired ends have been made secure. We have looked to the school to supply evident lacks, to correct our mistakes, to impart knowledge, to shape habits, to teach manners, to inspire ideals, and to develop character which includes all. In short, to the school has been carelessly assigned the tremendous task of turning out good and worthy citizens fully equipped to grapple successfully with the hard problems of an increasingly exacting world. With exasperating indifference we ignore the other and so often more important factors that must inevitably enter into the making of citizenship, and when the results we hoped

for are not forthcoming the school becomes the easy target of our vigorous abuse. This is manifestly unfair. Our schools are far from perfect: but today they are being asked to carry much more than their proper share of the load. The wonder is that they have done so well with the impossible task assigned them.

The fact that the American people have so lavishly invested money, time, and thought in their schools is evidence enough that they regard with the deepest concern the welfare of the child and desire to make it a strong and effective citizen. The heart and purpose of the people are sound: what is lacking is a broad and clear comprehension of the various agencies that inevitably play their parts in the attainment of the end desired. Among these agencies none plays a more important part than does the home. A building can be no larger or stronger than the size and quality of its foundations permit: and it is in the home that the foundations of character and citizenship are laid. Whatever is later accomplished by school and church and the tests of life itself will be definitely

limited by the nature of that earlier process.

Home is a comprehensive term. It is not easily defined. Its superficial characteristics are easily discerned, but not so those intangible but immensely real elements that give the home its true character and shape its lasting influence. We are too prone to be satisfied with the former and to ignore the latter. This process must be reversed. A deeper interpretation and a comprehensive revaluation of the home are pressing needs of the day. If character and good citizenship are the ends sought we must understand first the nature of the elements and influences by which character and citizenship are shaped. Let us examine these.

Physical conditions play their part undoubtedly, and physical conditions are most easily understood. A clean home is better than a dirty one for character. Wealth can and often does make possible surroundings that tend to develop a love of the beautiful and stimulate an appreciation of art, music, and literature, and all that makes for culture in its truest sense. Material resources, too, permit broader contacts with the world

and with people than are often allowed those of limited means. Yet a log cabin may serve better than a Fifth Avenue mansion to develop character, and a farmhouse better than a suburban estate may mould an effective citizen. City hotels and crowded apartment houses do not make ideal homes, and yet even under such evident and so often destructive handicaps one often senses the atmosphere in which are bred the highest types of character, an atmosphere that not even the quiet country house can of itself create. Physical conditions alone will not produce the true home.

The home after all is an atmosphere, an atmosphere created by and dependent upon those who as parents, as husband and wife, as father and mother, set its standards and shape its ideals. Immediate surroundings may help or hinder, but parents who recognize their responsibilities and who accept gladly their high privilege will face these conditions, be they good or bad, and use them for the accomplishment of a high purpose and the attainment of an exalted ideal. Despite carping critics this can be done. It has been done through the passing years: and it is being

done today by hundreds and thousands of unselfish and high-minded parents who have never lost sight of their sacred obligations to their children and to humanity, and who count it life's biggest and most important task to send forth into the world to serve the coming generation men and women fitted to meet unflinchingly life's hardest tests and to accept serenely life's highest joys.

The standards and ideals of parents, then, are the factors that chiefly determine the atmosphere that makes or mars the home. What must these be? Primarily the right objective. What that objective should be has been indicated above. The qualities that give color to the right atmosphere require next consideration.

The American home is distinctly a product of our western Christian civilization. It cannot be interpreted, it cannot be understood, save on the basis of spiritual values. The discussion of religion is reserved for another chapter: but religion cannot be ignored in our consideration of the home. Without spiritual values the home is an empty shell. The highest test of Christian discipleship is

love manifested in unselfish service and sacrifice; and nowhere more truly than in the home are these qualities required. To the growing and impressionable child example more than precept is the potent influence. Unselfishness, sincerity, idealism, practiced as well as professed, win its confidence and respect; while it detects with almost uncanny insight the note that is false or insincere. It will accept advice, respond to censure, and profit by discipline at the hands of those it trusts, but it will resent and be hardened by the same treatment from those in whose lives there rings a false or hypocritical note. Christian idealism is the great generator that supplies the force needed to make and maintain the home. Regardless of creed or sect Christian principles must control, Christian motives direct, and Christian ideals prevail. Hourly service, daily sacrifice, self-restraint and self-denial are the inevitable lot of those who shoulder the sacred responsibility of parenthood. Self-seekers and cynics would have us believe that such a life can mean only dreariness and pain, but Christian parenthood rises in its strength to protest and to proclaim from

its own experience the truth established by the Master Himself that he who serves rules, and that only he who loses his life for the welfare of others truly finds it—and finds it here and now, not in some dim and uncertain hereafter. Nowhere more than in parents who have fully and cheerfully accepted their God-given responsibilities will one find a deeper serenity of heart or truer manifestations of the real joy of living. No wonder that they look with mingled feelings of disgust and amused contempt upon the hectic antics of their pleasure-loving brothers and sisters who in their mad search for happiness as an end in life find it only the shadowy and disappointing phantom that in the world's long history it has always proved itself to those who have made it their goal.

To a large degree the home is woman's creation. Its color is chiefly of her making. In its helplessness the child instinctively leans more on its mother than on its father. In its need and its distress it is to the mother that childhood first turns for help and comfort. Gradually, as the maturer years approach, the sterner hand of the father fills a larger place,

especially with the boys; but even then it is mother love and understanding that play the major rôle. Are there any of us, indeed, who have reached the years of middle life or beyond, who have not had our moment of perplexity and distress when our hearts instinctively cried out for that comfort and sympathy we knew in childhood and that only mother love could supply. If there are such, life has dealt cruelly with them and denied them its richest blessing. The home is woman's realm: and man can claim no nobler.

What has been said above must not be misinterpreted. Without denying that the immediate contacts and the most potent influence in the home belong by right to the wife and mother we must clearly admit that the obligations that fall upon the husband and father are none the less sacred and real. Home responsibilities must be equally shared, home obligations mutually met. Bringing up a family is no easy task, but it can and should be made easier for the patient woman who hourly faces its routine and confinement by the glad contribution on the part of her mate of such interests and diversions as he is

privileged to provide. Cheer, and sympathy, and above all himself are his to give if he will; and these at least he should give in fullest measure. There can be no true home when the husband and father allows business or professional duties to consume all of the day and then seeks his relaxation in selfish indulgences apart from his home. The breakdown of many a home begins at this point, and whatever the later developments may be it is not the woman who deserves the blame. Mutual love, mutual surrender, mutual sympathy and understanding are the foundation stones of every enduring home: and mutual respect for the bigness and sacredness of the responsibility deliberately chosen will prove a sure defense against whatever forces may seek to undermine and to destroy.

But it is not only through the example and instruction of parents that the home supplies the conditions that make for character and citizenship. No better training for the demands of life can be found than that which comes from the give and take, the joys and pains, and the natural though often sharp contacts of the children themselves within the

family circle. Here daily lessons are learned, problems solved, adjustments made, edges rubbed smooth, until the child as it emerges into the maturer years finds in the larger contacts of school, college, or the new world outside conditions not wholly unknown and adjustments that are not forbidding. Herein lies one of the greatest perils of the undersized family. The only child deserves our pity: and it is pathetic often to watch its clumsy and painful attempts at adjustments when the whole process is a new one never before permitted in its limited world. Schoolmasters unite in testifying to the better poise, the greater self-reliance and control, and the readier adaptability of those pupils who have been blessed with brothers and sisters to aid them in their earlier schooling.

One is apt to take up one's chosen work in life with some pretty definitely conceived notions as to how that work should be done and some distinct theories which he hopes to realize. With the experience of passing years many of these notions are discarded, most of the theories abandoned or modified. To a schoolmaster, dealing year after year with

youth and the homes from which youth comes notions are easily upset, theories speedily revised. Facts stare him in the face, facts so pertinent and convincing that he reasons now from the mass concrete to the abstract and draws conclusions that stand the tests and reveal the truth. And it is on this basis, involving thousands of boys and as many homes, that what is written of home influence in this chapter rests. We shall better understand our subject, therefore, if we turn more definitely to the concrete.

Sympathetic understanding between home and school is the first essential in the shaping of young lives and the development of dependable character. Without this the task of the school becomes a well-nigh impossible one. With it seeming miracles can be wrought. Teachers and sensible parents are well aware that youth at its best is unstable and still in that formative period when mistakes are often made and foolish acts not uncommon. Impulses are not always well directed and self-control is still in the making. But it is not the mistake or the foolishness that counts one fraction so much as whether it is to be turned

to good account or bad; and this will depend upon the way it is handled. Indeed it is not infrequently the case with wavering youth that a given false step if properly dealt with can be made the very turning point in the development of character and become the starting point towards a life of poise and self-control. But this happy outcome demands absolute and mutual sympathy between home and school. The attempt to shift the blame, to ignore the seriousness of the offense, to look for excuses, and to profess extenuating circumstances means the loss of opportunity that may never return again. And it is because there are such parents still, in large if decreasing numbers, that the schoolmaster takes heart and goes forward with his tasks, knowing well that in time he will find his rich reward in the maturer lives of these same unstable youngsters for whose ultimate good, in coöperation with sympathetic and sensible parents, it was his high privilege to labor.

Extracts from several letters, prized beyond price, will indicate the character and spirit of parents of this high class.

Here is one from a mother whose boy had

slipped out of town on a foolish but seemingly harmless lark and had been obliged to leave the school in consequence.

"My boy's letter came Saturday and yours Monday. Fred's letter seems to indicate a right attitude towards the situation. A child cannot be disassociated from his home and parents, so his failure is a failure of all of us.

"I rejoice now as always over any circumstance that serves to jar us into seeing and acting more clearly, and feel we are a fortunate family in having such good friends as you and the members of the faculty. . . .

"I regret immeasurably that we have given you and the school pain and difficulty. I hope that somehow we can yet make good.

"The clearest statement I can make of my appreciation of your wisdom and kindness is to say that our boy, Jack, will be ready to enter Andover in September, 1926, if you are brave enough to try us again."

And this from a father whose boy had slipped in his work and been put on probation.

"When George wrote us about being put on probation and made excuses we were rather inclined to wire him that we hoped he would

soon run out of gas. You and the faculty have done exactly right in putting him on probation. I feel confident that you will cause him to improve.

"By this time I am reasonably confident that his marks are improving and very shortly he will get back measurably into the good graces of his poor suffering teachers. What a trying life they must have at times and how little the boys appreciate them! The thing that troubles me is that when George periodically loafs he loses. However, it is, as I tell him, his life and not mine, and all we can do, you and I, is to point out that fact to him and point out the different ways of taking advantage of the opportunities given him."

From another father who faced a similar situation with his boy.

"I have a letter from Jim telling me he has been put on probation. You may be interested in the enclosed copy of my letter to him. You are a pretty busy man, so you need not feel obliged to read it; however, I want you to know that I am trying to coöperate with you in the interesting—if sometimes difficult —job of developing the good points in a boy

who is, I believe, fundamentally sound and capable of doing something some day; and subordinating the qualities, of which he has a number, which sometimes exasperate his teachers—and his parents—to desperation.

"I am doing this because it is my job and your job together."

The following extracts from this wise father's letter to his son might well serve as models for many parents similarly harassed.

"I have your letter telling me that you have been put on probation and I have no doubt that you realize what a sorrow it was to me to hear about it and to have to tell your mother.

"Your argument that injustice has been done you seems to be based on purely technical grounds—as to what Mr. ——— actually reported, what he said he reported and the like. I think that Dr. Stearns's action was based on the whole situation, on a series of instances rather than just that one isolated event. I think you will find that Dr. S——— keeps more in touch with each of the boys than you can imagine.

"I agree with you that this particular offense does not, in itself, justify probation —it might possibly justify a spanking—but Andover is not equipped for spanking. Dr. S——— has had a long experience with boys of all kinds, and so has Andover, and their success has not resulted from doing injustices. There is a pretty strong presumption that Dr. S——— knew what he was doing—and that he was doing what he thoughtfully considered was best for the school and best for you.

"It looks to me as if he felt that you needed to be brought to yourself with a round turn —that it was better for you to snap to with a jerk now than to let things go on till they might get worse.

"It seems to be all a question of your own mental attitude, Son. I refuse to believe that you are not fundamentally sound, but you make your own trouble by being too stiff-necked—by your own unwillingness to accept, cheerfully, the restrictions that are necessary to any organization and by an inability to hold yourself in check when you see an oppor-

tunity to get into trouble. Why be always in the front row when petty things of this kind are being done?

"I advise you to take your medicine just as I would expect you to take a hard decision on the football field and play all the harder, *according to the rules.* If you sulk and act the part of injured innocence the authorities can only judge by externals, and they will probably say, 'He's still unwilling to play the game,' and you may go on to something more serious. Take yourself by the back of the neck in both fists and say to yourself, 'I *will* play the game! I will accept the rules and I won't try to get around them or beat them or break them—and more than all else I will be cheerful and act as if I liked them.'

"If you get that attitude you will be surprised to find how quickly every one will respond.

"I want to make this very serious to you, Son, because this is really a critical time for you. If you pull yourself together now you are all right—if you make a fool of yourself you may get started wrong on your whole career—and it's *up to you.* I wish I could

help you more, but I can't—it's what is inside *you* that counts.

"I am back of you with everything I have got, but I can only sit on the side lines—you are in the game—play it!"

The wisdom and common sense of parents of this kind bring their inevitable reward, for the future success of their fortunate children can be predicted with little less than certainty.

Incidents as well as letters constantly appear in school life to illustrate the significance of parental attitude of this character, and the passing years reveal clearly its wisdom and soundness. One may look with all human certainty in such cases to a future in which these once erring youths will have taken commanding and respected places on life's stage. Seldom if ever is such expectation unrealized.

A widowed mother sat in the Principal's office. Her boy had been caught stealing. She was a frail little person physically and the black veil that hung over her shoulders intensified the pallor of a face drawn and set under the sting of this latest and cruel blow. Unflinchingly she faced the hard facts. Then

gathering her strength she said quietly, "This is a dreadful thing. I have not yet come fully to realize that one bearing my name could be guilty of it. But he is my boy and I shall never give him up. My plans for the next few years must be completely changed, for I must give him all my time now and help him fight his way out. My other children can spare me for the time, I think."

She was true to her word. Her boy the next year was admitted to a university and the mother established her home in that university town. With greater tact and sense than commonly displayed by mothers similarly located she kept herself in the background watching from a distance but leaving her son to make his own friends and do his work unimpeded, and only allowing him to feel that she was near by to see him make good and if need be aid him in his hard task. For the four years of his college course she held to her self-imposed task accepting finally her richly-earned reward when she saw her boy graduated with Phi Beta Kappa rank, the recipient of many deserved honors, and enjoying the affection and esteem of students and

faculty alike. A truly happier woman I have never known.

There are tasks which none but parents can perform. There are relations which only parents can fill with their children. The questionings of childhood and youth can be answered safely only by wise parents who understand. The strength and idealism which youth requires as it faces its peculiar temptations and fights for manhood and womanhood can be supplied only by fathers and mothers in whom strength and wisdom reside. Discipline wisely and justly administered in the home will largely forestall the necessity of discipline at school and will destroy the possibility of disaster in maturer years. These tasks cannot safely be delegated. They belong to the home; and if the home neglects them they will never be done.

When we turn from those homes in which sanity controls and sympathetic coöperation is never lacking we shall find homes of widely varying kinds, some that test our patience, some that deserve our pity rather than our censure, some that stir only righteous indignation. If there is one quality that parents as

well as teachers should possess, and in generous amounts, it is the saving grace of humor. Without it our tasks are made infinitely harder and it becomes all but impossible to see life in its true proportions and to see it whole. The weaknesses in many homes and of a large number of well-meaning parents will often be found here. Much of the unwise and excessive devotion lavished by fond mothers upon their children would be curbed if only a larger sense of humor were in evidence; for humor serves to maintain balance and proportion without which the best results can never be secured.

By no stretch of the imagination can the writer of the following unique letter be said to possess this saving grace.

"Dear Sir," he writes, "I have just heard from my son that it has become more or less the common custom for the boys to call him by a nickname, which he designates as 'Dutch.' This expression is very annoying to me and furthermore I see no necessity for his carrying a nickname. You would oblige me greatly should you discourage the use of this term entirely."

This lack is more often in evidence among mothers, and a schoolmaster's files will produce plenty of material to prove the contention. Fortunately not all mothers are poetically inclined. If they were, interpreters would have to be added to the regular teaching staff, and especially those capable of extracting sense from so-called modern verse. The communication which follows was sent to enlighten a schoolmaster on the unusual qualities of a prospective pupil up to this point a stranger to him. Its interpretation is left to the reader.

"To Billy

Child of Light, of Love, of Sweetness,
With your buoyant joyous nature,
You have delved the Heart of things,
You know where the Humming bird nests
You know where the Indian Pipe and
Pitcher Plant grows—

Your carefree spirit walks undaunted,
Unafraid into the maelstrom of life—
Hold fast, my child,
You favored of the Gods

It has taken eons upon eons
To equip your clear fine spirit—
Be worthy of it!

. . . . .

With your clear song and note you will find
A rarer Heaven, a sun-lit wall
Covered with roses and sweet white lilies,
You will hear the nightingale's song—
Be worthy, Child, be worthy."

Naïvely the mother adds an interesting but somewhat baffling postscript: "It tells more about him than I can at this time."

Not so easily understood or forgiven is the parent of another type. To these discipline and restraint are unknown, and even admonition and advice are seemingly never factors in the family life. Sink or swim seems to be the guiding motto: and not many swim for long or far.

It is customary at Phillips Academy to send notice to parents when a boy has accumulated five unexcused absence marks. This is a warning signal, for eight of these marks mean the severance of the school connection. Parents are asked to coöperate with the school

authorities in the attempt to drive home to the careless pupil the significance of the situation and the manifest danger involved. To this appeal most parents respond promptly and vigorously, for pride as well as interest is touched. Such a notice was recently sent to a father. The reply was unexpected and unusual.

"Dear Sir," he wrote, "I am returning herewith Mr. ——'s report card. Please be so kind as to deliver the same to him, and in the future please deliver all other reports to him. He is the party at interest."

About a week after the receipt of this remarkable document the annual notices preceding the Thanksgiving and Christmas holidays were forwarded to the parents and guardians of all the boys in the school. The notices carried the usual requests for instruction as to how the boys were to pass their holidays; for school authorities at least are keenly alive to the special dangers that lurk in the paths of their pupils during vacation days. In due season a copy of this notice reached the writer of the letter quoted above and prompted this reply:

"Dear Sir:

I am in receipt of your letter of recent date relative to the manner in which your students are to spend their Thanksgiving and Christmas recesses.

"I attribute the receipt of this communication from your institution to the fact that I am ——'s natural father, and from which fact it follows that I am also his legal guardian.

"I recently requested you to take up all such matters directly with Mr. —— himself. I am as ignorant as Adam's off ox in regard to any plans that he may have for his vacation periods.

"John is the eldest of my six children. He and the rest of them are always free to do as they please with their vacations. John has traveled over the larger portion of the western hemisphere during his school vacations since he was ten years old.

"Your vacation regulations are certainly surprising to me. I should feel that I was a failure as a parent if I could not trust a twelve-year-old child with a month's freedom.

"Trusting that you will appreciate the fact

that John is perfectly capable of handling his own affairs and that in the future you will take all such matters up with him personally, I beg to remain, etc,"

By the time this letter reached the school the boy in question had been placed on probation for stubborn refusal to do his school work. Every effort was made to bring him to see the danger and to encourage him to mend his ways. With no aid forthcoming from home these efforts were foredoomed to failure and in due season a potentially fine boy was dropped from the school. Whatever this very modern father may believe, any other outcome would have involved a miracle, and yet, as later letters from this home show, the school is blamed for its inefficiency and for the final tragedy.

From incidents such as those that have been given it is not a long step to those that reveal the fast crumbling home that is rapidly ceasing to function and finally—to the saddest picture of all—the utterly broken home. In its stark and ugly nakedness the shattered home is bared to view in the divorce courts. The picture there revealed is sad enough in

itself: but infinitely more tragic is that which so often lies concealed behind—distracted children denied their just birthright, mere playthings now in the hands of weak and selfish parents, facing unfair odds, wrestling with problems more difficult and complicated than they are competent to solve, entering a chilling and an unnatural life. Whatever their trials and disagreements, warring parents, could they but sense as a schoolmaster so often does the unutterable tragedy they are about to inject into the lives of innocent children, would be slow to take this final and cruel step.

"Why did you do this foolish thing?" was asked a boy who had run away from school and whose avowed object was to reach Manchuria where the struggle between Japan and Russia was then being waged. "Because," was the reply, "my one impulse was to get to the other side of the world where no one had ever heard my family name and there make a fresh start of my own." For some time this purpose had been shaping itself in the boy's distracted mind and the final momentum had been supplied by newspaper reports

of the parental disagreements. The father protested that he had lavished on his son all that wealth could supply and was clearly surprised when told that all the wealth in the world could not make good the loss of the one thing he had failed to provide—a home.

"I don't respect my parents. Why should I? They are not worthy of my respect," said an impulsive lad to his college president who, in the endeavor to save him from the inevitable catastrophe towards which he was fast heading, had sought to appeal to his sense of responsibility to his home. And the boy was right: for the parents in this case had forfeited their right to respect.

So often one encounters in school life cases of seemingly unexplainable behaviour that later reveal as their cause the disrupted home that one is perhaps too ready to assign this as the reason for most of those cases the origin of which cannot be immediately recognized. And yet it can be fairly maintained that, barring the natural mistakes that the best of youth will sometimes make, the most influential factor in the lives of those who seem unable to hold a steady course or exer-

cise reasonable control will be found to be the broken or at least unstable homes that lie in the background.

A boy had slipped away from school and made a night of it in a neighboring city. He was promptly expelled. The usual protests from parents followed. The school was blamed for its laxity and injustice. Appeals for the lad's reinstatement were vigorous and prolonged. The seriousness of the offense was glossed over and even denied. When it became evident at last that the school authorities would not relent, father and mother gave full expression to their opinion of those who had dared place this stigma upon an innocent child. Their letters are immensely interesting. "You expressed considerable sympathy for me," writes the father. "I want to say to you that my heart is not in the slightest degree broken, that I am very proud of my boy, and that for many reasons, among which are his clean, good character, etc." A later reinstatement is urged, and the letter concludes with this heroic offer of future coöperation. "I promise to punish him for the

breaking of your rules by cutting his allowance in half."

But the mother must have her say too. And she does. "My son," she writes, "a senior —and about to graduate—has suddenly been expelled—by an autocratic ruling because he had broken a technical rule. My boy is at home in a fine Christian atmosphere—— This is a rather unusual case. Not the usual lament of disappointed mothers—— I am pleased with my son."

This somewhat significant correspondence had almost ceased before attention was attracted to the fact that father and mother signed different names. Then the truth was out, and it was the old story. A broken home: separation of parents: remarriage: and now at last "a fine Christian atmosphere."

One more illustration of this kind. A boy of marked ability had been slipping badly in his work. Efforts to arouse his interest had largely failed. The parents were appealed to for help, and the father bravely responds. Here is what he has to offer. "I have made considerable effort to send and keep Fred at Andover. He seems to be totally wanting

in appreciation and has assumed an attitude towards life that is most disgusting, namely that 'it is his right.' I do not want him to leave Andover. In fact it would hit me very hard. He must, however, be awakened to the fact of his obligations and that he must pay. Mrs. ——, I am sorry to say, does not seem to appreciate the situation. I might say in this connection that we are not living together.

"I am therefore going to ask you to write me a strong letter—'one that will get under the boy's skin.' One that I can show to him and also to his mother. In writing please do not mention that you have written me formerly, as I want it to appear that the one you will send me will be the first that I have received in connection with his stand. Will you date it June twenty-first. I am sorry to trouble you, but find that I must have strong backing from you if I am to pull the boy through."

The father's letter bears date of June twenty-sixth and needs no further comment. Again the broken home; and as a starting point for the desired reform deceit and trick-

ery. And the tragic victim a naturally promising boy.

The cases mentioned above represent, of course, extremes. Their number, while steadily increasing, is still comparatively small. Yet the startling records of our American divorce courts should shock us into a clear realization of what this growing tendency portends for the future and the coming generations. But even though these cases may be regarded still as the unusual, they are deeply significant in that they indicate pointedly what is going on beneath the outer and visible surface of American home life. Human nature naturally shrinks from the publicity and scandal associated with the divorce court, and most parents, for reasons of pride at least, hesitate to bare their quarrels to public view. Disagreements will be concealed as long as possible, but disagreements cannot be concealed from the searching eyes of children, and the effects on impressionable youth may be just as distressing as if the facts were known to the world. A disrupted home may exist and just as truly spread its poison in the lives of childhood

even when parents prefer to retain the technical marriage bond. The home atmosphere has been destroyed and there can be no true home when this is so.

Many agencies are today busily at work undermining the foundations of the home and rendering next to impossible the maintenance of conditions and relations without which a real home is impossible. City life with its hotels and apartment houses; the increasing speed of life itself in a material age; the exacting demands of business, professional, and social life; automobiles, movies, and jazz; and the new and wider responsibilities assumed by woman all hammer unceasingly at the foundations of the home. But worst of all is that modern and alien philosophy of life that of late years has reared its ugly head among us, proclaimed so blatantly and constantly by its votaries, and running counter to all the best of our American traditions. Tremendously alluring this philosophy proves to an indulgent people whose thought is chiefly of self and whose choice is regularly the way of ease and physical comfort. Boldly it seeks to delude us into the belief that restraint is

odious, self-control silly, the virtues of the past foolish mistakes; while it urges us to make self the aim of life and self-indulgence our chief business. Against the attacks of this pernicious philosophy the home, unless it be on its guard, will not be able long to stand. Indeed those who most loudly proclaim this doctrine do not hesitate to level their hardest blows at this, the very cornerstone of Christian civilization. Small wonder that in this deadly work these un-American iconoclasts have the sympathetic approval and enthusiastic backing of all advocates of communism, anarchy, and chaos.

Wherever homes crumble and break the presence of this poison can almost always be detected. Alluring and benumbing it breeds restlessness, creates imaginary ills, and dulls the senses to real and lasting values. More and more parents turn from the sacred obligations and privileges of parenthood to seek a passing and shadowy satisfaction in self-indulgence and physical pleasure. On every side encouragement is offered them. The modern novel, the stage, the movies, scores of pernicious magazines, and countless disciples

of this degenerate philosophy continually crack their coarsest jokes over the home, hold up to ridicule the restraint and sacrifice that parenthood demands, and scoff in clever but profane language at those virtues that passing generations have held most sacred and dear. Because they are clever masters of words they have been able to conceal from many their utter lack of soul and their complete inability to understand those higher spiritual values that through all human history have lifted man to life's upper levels, have inspired to noble endeavor and high achievement, and have spelled progress for the race.

That the American home is not functioning as it should today and that its stability has been seriously impaired no thoughtful student of existing conditions can deny. The subject has become increasingly popular in recent years as a theme for private and public discussion. Books and magazine articles without number have been written upon it. Not all are agreed as to the extent and effects of this breakdown, but the heated nature of the discussion itself indicates clearly enough that

something is radically wrong with the home. No one person can fairly claim a comprehensive knowledge of conditions that obtain in all classes of society or in all sections of the country. Local colorings are bound to vary and to influence judgments. Extracts from two letters inspired by a recently published magazine article reveal how far apart such judgments may be. A woman from a far western city writes to the editor of the magazine as follows:

"After having read Dr. Stearns's article on 'Woman's Biggest Job' and your comment at the end, I wish to give my view on the subject.

"I live out of ———, a city that seems to give itself first and foremost to pleasure and carefree living; but from observations among my own friends, who are married couples raising one or more children, and my friends' friends, I find that only about one in fifty families would come in Doctor Stearns's class.

"There is a greater percentage than ever before who have shifted the responsibility of their children and who do things they would not want their children to do, if they took

time to think about it. But they are in the hopeless minority and the real backbone of the nation, the middle class wage earner and his family, are living sane and clean lives, and assuming the full responsibility of their children and the institution of the home. . . .

"Personally, I think most couples are living decently and doing the best they can by their children, and the nation is in no danger of going to pieces because a few, with more or less money, see fit to burn their candle at both ends. And boys and girls will grow up to be good, sensible men and women and found homes of their own as they have always done regardless of their training. It is their innate natures that are strongest in the end and those who go to the dogs would go anyway even though raised in the most Christian of homes."

And this from a mother residing in a city of the Middle West.

"I have just finished reading 'Youth—The Woman's Responsibility' in your July issue—and I know I shall never be able to express my appreciation of that article in this letter. I am a mother with three children; two boys —and a little girl of six years. I belong to

the Mothers' Club of this city. We are affiliated with the Women's Civic Federation and at our last meeting our delegate gave a report of a meeting recently held by the Federation. At this meeting our Juvenile Probation Officer addressed the assembly on just such a subject as is taken up by Doctor Stearns in his article. Some of her revelations were astounding.

"Since hearing that report I have just wished I could sit down and write a far-reaching article, one that would reach the homes and mothers of little children, an article that would make mothers see their responsibility and put them on their guard, so that when their little ones grow up to adolescent age they would have a good strong foundation upon which to build the future dangerous years of their lives. . . .

"I only wish that I could write. Some of my few little experiences might do others some good. But Doctor Stearns has put my thoughts into words in a way that I could not have expressed them. . . . Doctor Stearns surely sees the situation as it really is. . . ."

From their different viewpoints both of these writers are, in a sense, probably right.

But the viewpoints invite analysis. The optimism of the former is that of one who admits herself to be something of a fatalist; for if, as she contends, "boys and girls will grow up to be good, sensible men and women —as they have always done regardless of their training—and those who go to the dogs would go anyway" we might just as well fold our hands, forget our anxieties, and relieve ourselves at once of all further responsibility as parents. Unfortunately experience will never justify this happy-go-lucky trust, and those who pin their faith to it are sure to have a rude and painful awakening some day. A fair and impartial judgment would seem to be permitted the schoolmaster through whose students contacts are made with homes in all parts of the land and among all classes, rich and poor alike. And on this basis it would seem that the second writer quoted had more nearly sensed the truth.

However limited or biased personal opinions may be, there are many facts that stare us in the face today the significance of which cannot be ignored and from which very definite conclusions must be drawn. A careful analysis

of these facts and their true meaning gives us food for serious thought.

No one can deny that the extent of crime in the United States has reached a degree that is truly appalling. No other nation approaches us in this black record. Carefully prepared statistics compiled by bankers, insurance companies and the most reliable agencies reveal conditions that are too startling to be accepted with the smug complacency so characteristic of us as a people. They should be relentlessly driven home on the consciousness of the American people until an awakening takes place and with it an earnest determination to know and to correct the underlying causes of a national disgrace. Here are a few only of the facts that have recently been brought into the light.

The American crime bill for the past year is figured by careful estimate at nearly five billion dollars. Of this huge total no less than three billion dollars represent the amount of property actually stolen from its rightful owners and by methods varying from those employed by the clever swindler to those of the thug and gunman who do not hesitate if

necessary to demand as well the lives of their innocent victims.

During the year 1924–25 murders in the United States reached the frightful figure of 7.2 persons per 100,000 of population. Italy, with its so-called hasty Latin temperament, comes second with a record of 3.6. Ireland shows only 0.9, England 0.8, and Switzerland, the lowest, 0.2. Of less violent crimes the record for this country is even blacker. A New Yorker, for example, is thirty-six times more likely to be robbed than is a Londoner; while six times as many persons were robbed in New York and Chicago alone as in the whole of Canada.

Bad as these figures are, their sinister significance becomes more clearly apparent when we realize that the large majority of the worst crimes of today are committed by youths —not the mature and hardened criminals of the past, but more often mere boys, still in their teens and still young enough to be properly subject to the influence and ideals, good or bad, of the homes from which they come. Here again we are confronted with ugly facts.

The so-called crime wave in this country

has prompted many painstaking investigations and surveys the results of which tell their own tragic tale. An investigation covering a wide territory in the State of Indiana produced figures which have been confirmed to a remarkable degree by similar investigations in various parts of the country. What these figures show is this; that during the ten-year period from 1913 to 1923 the average age of criminals had dropped six to eight years: that today the hardened criminal is chiefly found between the ages of seventeen and twenty-one. A reformed gunman, speaking at a public gathering in New York City recently, made the statement that the most reckless and desperate criminal of today is the youth of seventeen.

We are not so likely, of course, to find robbers and gunmen among the representatives of the gentler sex, but that the same poisonous influences are at work among the girls can easily be shown. The following newspaper report of statements made by the president of the Florence Crittenton League of Compassion at a public meeting in Washington must have startled all who read it.

"Washington, December 9. Declaring that girls now admitted to the Florence Crittenton homes are of the average age of 15 years as compared with an average age of 28 years a few years ago, Mrs. Kate Waller Barrett, national president of that organization, declared today at a meeting of the International Reform Bureau that 'the facts have almost forced me to the point of questioning whether women are better guardians of morals than are men. I have six little girls under 10 in my charge physically and morally ruined,' she said. 'I am at a loss to understand the cause of this alarming change unless it be a national loosening of the standards in our homes."

For the purpose of checking the accuracy of this report, which as printed seemed unbelievable, a letter of inquiry was written to an officer of this well-known organization. In her reply this officer quotes from a letter of the national president written in answer to the request for accurate figures. This is what she says:

"I have just recently gathered some statistics from the various Florence Crittenton Homes in the South and I find they are

having a tremendous drop in age. I hardly think we can say the majority are below fifteen, but so many are thirteen and if you would eliminate a few of the older ones of the feeble-minded type, I am certain the average would not be sixteen. I have just returned from —— where the figures are as startling as these."

Undoubtedly it will be said that while the above facts are probably true they relate only to the lowest elements in our social life, and that we shall not find to any appreciable extent in either jails or reformatories the representatives of families which make up the solid and dependable bulk of our citizenship. This is a fair criticism if based only on the facts submitted above. But are these the only facts that confront us? Very evidently they are not. Let us examine others of a more comprehensive and a more widely representative character.

A city high school certainly represents in its student body a fair cross-section of American society. If, therefore, we can determine the character and standards of such a group as a whole we cannot be accused of limiting

our field of observation: and the judgments we form from such a study will be neither narrow nor unjust.

Through its Committee on Character the New York City Board of Education has for a year been making a special survey of moral conditions in high schools. Its report recently published should be read and reread by every parent and citizen of the United States; for it is fair to assume that the conditions revealed by this investigation may be said to exist throughout the country, at least in our cities and to a greater or less degree in smaller towns as well. A few extracts from this report should serve our purpose.

"A cosmopolitan high school," says the committee, "is a cross-section of the city itself, including every element of society, every race, every color, every creed. As a result, the school disciplinarian has to deal with almost every conceivable kind of crime. He must frequently call on the police for help. To maintain law and order he needs the training of a detective; he often wishes he had a finger-print expert, a psychologist and a psychiatrist.

"Fortunately this element constitutes but a small fractional part of our high school population. The rest are interesting young people to know and to work with, full of enthusiasm and energy and responsive to leadership. It is true that some of them are loud, ill-mannered and overconfident. Others are of the flapper type, with the bobbed locks and ever-ready mirror, rouge, and powder puff. But this is only the exterior representation of their environment. They are, in reality, warm-hearted, generous-minded boys and girls, full of initiative, surprisingly free from prejudices and remarkably loyal in their devotion to an ideal to which they are pledged.

"But," adds the committee, "the shock comes when we learn their code of morals. These same delightful young people believe that it is all right if they can 'get away with it.' They lack respect for parents and for authority. To copy home-work is entirely honorable if they are not caught. Forging a signature is a simple way of saving a lot of trouble. 'Cutting' is to be commended if they can 'get by.' Thieving is a matter of almost daily occurrence. Cheating is no disgrace if

the offender is not detected. 'Shooting craps' is an ordinary pastime among boys. When called to account they are seldom sorry that they have offended, but they are extremely sorry they 'got caught.'

"Now this characterization does not apply to the whole high-school student body by any means, but it does apply to a large percentage of our boys and girls. They have adopted the code of the street because they have never learned a higher code of morals."

Commenting on this remarkable report the *Literary Digest* has this to say: "The great age of jazz, then, is damned by its fruits. Morality, in its wider sense, is placed in the attic of the mind, along with the discarded philosophies of a primitive age, and youth meanders down the primrose path, careless of immediate perils and oblivious of the pit that awaits it at the other end. In the New York high schools we have an example as ominous for the future as any that has been brought to public attention, and, dangerous as the literary vice of repetition is, this survey of lamentable conditions in the country's greatest metropolis must be listed with all

those others which have been dinned into our ears. To begin with, the authors of the report, who have gone about their duties with painstaking care and the zeal of crusaders, are forced to admit that at present the Church, as a direct moral agency, touches the lives of only a small proportion of our youth—a charge too often brought—and that 'those who teach in New York City know too well how sadly lacking is the moral influence in many homes today'—further evidence of the sin of omission committed by parents. These teachers know indeed that in many homes the parent is no longer the controlling and directing influence."

Those who believe, with a writer earlier quoted in this chapter, that, regardless of earlier training and home conditions, boys and girls will regularly grow up to be decent and law-abiding citizens and that those who go to the dogs, foredoomed by an unkind Providence, would do so anyway will be little moved by the startling facts revealed in the report of the New York committee. But the report has already served to rouse the thoughtful and intelligent and to inspire comments that

should be heeded by all. Through an interesting coincidence the New York report was given to the public just after the *Literary Digest* had published the answers to widespread inquiries made among the prosecuting attorneys of many large cities for the purpose of securing from these well-informed experts opinions as to the extent and causes of youthful delinquency. The replies received from this valuable investigation coincide to a remarkable degree with the findings of the New York committee, and both agree in placing the blame primarily upon the home and parents. Lack of religious training is again and again mentioned as an underlying cause of the present crimes of youth. But religious training is primarily the responsibility of the home. It cannot be delegated. If it is not supplied there whatever agencies are later employed will furnish, except in rare instances, only at best a shallow and superficial veneer.

We shall do well to study carefully and grasp fully the significance of these reports of experts and public comments upon them.

The District Attorney of Philadelphia writes: "It is everywhere agreed that . .

the young men and women from eighteen to twenty-one form the overwhelming proportion of active criminals today. . . . The causes for this condition are many—bad home conditions, the break-up of good home supervision, etc."

And this from the State's Attorney of Baltimore: "The laxity of parents, the apparent failure of heads of households to make the home attractive enough to compel the juvenile members to consider it more than a place to partake their meals, sleep and change their clothing, and the neglect of the male parent to establish a feeling of comradery, brotherly interest, and an understanding of the anxieties and vicissitudes of the growing man, are in great measure accountable for this alarming and recent juvenile menace."

"Home earlier in the evenings, more of the fireside frank discussions, and closer companionship with the family is the only salvation for posterity," is the opinion expressed by the District Attorney of Atlanta, Georgia.

Summing up a vast amount of newspaper comment on the situation nearly all of which is of the same tenor the *Literary Digest* quotes

the following from the Washington *Star:*

"It is in the last degree disturbing to find such a ghastly record of criminality on the part of the young piling up in the news reports. The present tendencies in juvenile circles are decidedly unwholesome. Something is at fault in the present system of child-training. The other day the Bishop of Washington, in addressing the diocesan convention of the Episcopal Church, declared that the parents of today are derelict in their duty. He is sustained in this assertion by plain evidence of a breaking down of parental authority, by a weakening of home associations, by failure of the parents themselves to set proper examples for their children.

"It is a far search to find the causes of this condition, but the fact remains that society in this country at least is not as sound as in earlier days, that youth is less stable morally, and that unless the parents reassume the responsibility for the moral welfare of their offspring a shocking record of juvenile crime threatens to grow to the point of endangering the foundations of society itself."

Here then we have extensive investigations

and reports covering pretty fully the whole range of our American social life. Yet it will doubtless still be claimed by some that there are better and more cultured groups the children of which will be found chiefly in private and endowed schools and against whom our indictment of the home cannot fairly be pressed. Again we must face facts. Wealth and social position may add a superficial refinement to human frailties, but neither wealth nor position can change the innate nature of such weaknesses nor alter their ultimate effect on character; and the heads of schools that deal with these boys and girls from the homes of the well-to-do are as deeply disturbed and as keenly alarmed over the breakdown of home standards and influences as are their colleagues who guide the destinies of our high schools. In outward appearance their problems may be different; at their roots they are the same, and in some degree even worse; for wealth furnishes an added incentive to loose and careless ways with those who cannot count on the firm and restraining authority of high-minded parents.

One need not dwell on the increasing fre-

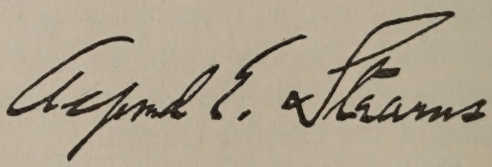
quency of published reports of strange and unseemly behavior among the children of the well-to-do. Indeed when complaint is made of the breakdown of the home of the present day the majority of critics are disposed to argue that this is true only of the homes of the wealthy. This is perhaps natural, even if unfair, because of the wider publicity regularly given to the homes and persons of this type. And yet, and just because they are more in the public eye, an added responsibility rests upon those of wealth and position to guard their actions with more than usual care. This they are not doing today. The utter and unpatriotic lawlessness of so many of the older generation, blessed with wealth and social standing, is one of the strange anomalies of the time. It is so frequently in the public eye, so flagrant and so blatant, as to lead one to wonder whether, after all, there may not be some truth in the saying of the ancients that "Whom the gods would destroy they first make mad." Unfortunately it is innocent children who are the chief and tragic sufferers from the influence of such parental surrender. Why these parents, so often seemingly desir-

ous of the best for their children, cannot see and understand this perfectly evident truth must remain a riddle for future ages to solve. That parents are the last persons in the world to be entrusted with the physical well-being of their children every school vacation period gives ample proof. But when character is at stake we naturally look for ideals, for effort, and, if necessary, sacrifice. And these are increasingly hard to find.

The selfish desire for pleasure, excitement, and indulgence seems for the present to have benumbed the higher senses, dimmed ideals, and warped intelligence—while youth suffers. Nowhere more than in these so-called higher circles is more urgent and alluring encouragement being given today to the destructive forces of anarchy and social unrest. Lawless parents cannot hope for better than lawless children. Homes in which parental authority has been banished, discipline and restraint abolished, idealism quenched, and spiritual values discarded can never produce high-minded and effective citizens.

Enough has been said to make clear that the undermining process, so pronounced in our

American homes today, is not limited by class or locality. It is widespread and active. It will not be curbed until all good citizens, regardless of class or creed, are thoroughly aroused to the sinister significance of it all and reconsecrate themselves to one of the highest and most sacred of human responsibilities—the reëstablishment of old and tested ideals and the maintenance of the home as the cornerstone of our American and Christian civilization. Those who have not lost their vision and their faith and who, in spite of the destructive tendencies of the time, are standing steadfast and fighting bravely against heavy odds that this priceless possession may be retained for the welfare of the coming generations, for the benefit of the nation, and for the safety of civilization are the real patriots of the present hour. They deserve our wholehearted support.



RELIGIOUS INFLUENCE IN BOARDING SCHOOLS

§ 1

Does the modern boy daily increase in favor with God while he lives at boarding school? When he graduates is he a God-believing, God-fearing citizen of the kingdom of heaven on earth? Has the process of being educated, along with its manifold mental and physical blessings, done something indelibly beautiful to his soul?

These may seem high-flying queries. They may sound too ambitious to be interjected into the trivial round and common task of going to school. The reader may fear, in seemly Anglo-Saxon reticence, that we are about to "talk religion." Precisely. Let him beware, and if he feels that religion is not an integral part of education, let him retire. For we believe that it is normal to speak of religion as a happy and expected part of education. It is not queer, or forced. We are not speaking of orchids in a garden of

cucumbers; nor trying to import something emotional into the commonplace. There is nothing commonplace about education anyway. Every phase of it is instinct with permanency. Whoever cares for and knows about youth will agree that the second decade is in all directions a romance. You do not have to stir things up—they are always astir. You do not have to carry in religion—it is there. Boys are mystics: schools are bound to feel the pains and dreams of the spirit. You will not have half sensed the education of the modern boy unless you recognize him as a natural disciple of spiritual things; nor will you have grasped what schooling is until you realize that a school is a state of mind, a sector of actual vivid life, in which religion is a wholly normal influence and force. The school years are intensely sensitive years, aglow with religion or God-consciousness. We have a right then to investigate the schools, on behalf of our sons, and ask: What are you schools and schoolmasters doing to help my boy become a citizen of the kingdom of God?

Not only what is, but what should be, shall be our theme. The future is as important as

the present and as sacred as the past. All of us who are concerned with education, as parents or friends or teachers, should plan grandly for tomorrow, rebuilding failure or ineffectiveness into fruitage. In this discussion, therefore, there is contemplated no reverent assent or sad capitulation to things as they are. Possibly religion in boarding schools may be beyond criticism, but probably it is defective and weak. We shall survey the religious influence of boarding schools with the avowed purpose of reform. How can schools improve in technique or in spirit, in order the better, the far better to serve the boys of our land?

The religious life of our schools does not flourish. Too often it has been tolerated, patronized, used for prestige, or neglected. Why do school managements become less religious than the adolescents they seek to lead? Where has a school chapel borne fruit an hundredfold? Where in its kind is the school chapel as enthusiastically used as the football field? Where do teachers regard Sunday's praise as conscientiously as Monday's stint? In what school, of all the charm-

ing or imposing foundations that dot our country, is God *central?* Where is God daily exalted as the source of every blessing by pupils and teachers? The far opposite which we are used to is so common that we regard such a goal as chimerical. It is abandoned, and schools settle down to the cult of manly morals, calling that religion, which of course it is not; and go about their business of lessons and sports and all the activities that buzz on the heels of the curricula, without God in the school.

A magnificent thought surely, the opposite would be—God in schools. Let that, and nothing smaller, be our theme. God and His children in a school dedicated to His glory and their gain—what could be as natural or as glowing with interest? Always that is our radiant central thought—God and the boy. If in these pages we review what schools do and should not do about chapel services, Bible lessons and missionary endeavor we dryly seem to be far from God, let it be remembered that in education *Nihil longe Deo.* In all problems concerning youth nothing is far from or to God. It is not the school charter

or the pious past that makes a school religious, nor even the frequency of services or the talk about the Great Reality, but rather an atmospheric conviction that God is our centre. That school is religious which clusters its activities gladly about the fact that God is here; not in chapel only, nor at bedside prayer only, but in the Latin class, on the playing field, at the debate; present always in noble work or at gay play, ready to nourish and solace the pilgrim. It is this conscious centralization of all our activities around God that converts a school. It may not be named after a saint, it may not even be affiliated with a church, but if in it God be glorified and all living is centralized in Him, that school is set towards its main objective.

For the first object of education is to know that God is, and the first privilege of a school is to teach that God is Father. The fear of the Lord is the beginning of schooling. This does not minimize the importance of all the other parts of school life. The parson must not snub and dub the other teachers as secular. No: Christian development is all-round. "The holy man is the whole man." Jesus

increased in four directions, but His education pivoted on God-consciousness. Schools are ever confronted by a real problem, a permanent clash of interests; nor can they solve it by pampering the sacred and curtailing the so-called secular. Rather should they break down any wall of partition, and let a natural divine influence flood over the whole life of the whole boy. When the bush blazed with divine glory, it was not consumed. A bush it remained, but a bush glorified. When "the conscious water saw its God and blushed" it did not evaporate, but it became richer. To become religious a school need perhaps not change one dot or tittle of its schedule; but it must change its spirit, and its direction.

Alas! how we fail, the schoolmaster well may exclaim. With all the storied windows and dim religious light and ardent altruism exhorting boys to be good, how many fine boys go through school fancy free of the love of God! What a permanent loss to the boy himself; and how both church and country lose a crusader! No matter whose toes we tread on, let us assess general or particular defects with a reforming will. But at the outset it is

chastening, lonesomely to sit down in the presence of failure, and cast a bit of ashes upon our unworthy heads.

"I'll e'en lie down and bleed awhile
And then rise up to fight some more!"

Consider this story. "What," an inquiring friend asks the graduate of one of our most popular church schools, with a beautiful carved altar and a very long waiting list, "what did you get, religiously, from your five years at ——— School?" The youth reflects. Grave and gay memories cross his honest face. "Well," he declares, "I think the upshot of it all was, the religion I learned at school was *never* to let *anybody* get my goat."* So our boy with five years of daily chapel summed his religion gleaned there as the determination to be calm and suffer fools gladly. Surely there isn't much Jerusalem the Golden or Rock of Ages in *that!* Had that boy ever climbed the slopes of Calvary or

**It should here be explained to the sheltered few who know not slang that the expression "get one's goat" means to cause one to be deeply annoyed; to create in another a resentment of inner disturbance; to knock one, in short, off one's mental pins.*

felt beneath him the Everlasting Arms? Apparently he had lived without God in the school.

A lovely sight is a boarding school on Sunday morning. An amazingly decorous, charming, unworldly scene, with that pathos too that always clings to young things, making them still more beautiful. Let us suppose that one of those strange beings known as "a man of the world" has dropped down to visit his nephew for Sunday. He finds himself in a new undreamed-of realm. Is it Paradise? No dirt, but clean greenery: no noise, but gentlemanly decorum, and later hymns! no swearing or smoking, but fresh-faced, well dressed boys quick to say "Yes sir, *yes*sir!" and laughingly content with the best of all possible worlds. Then comes chapel, when the next generation pours in. Our visitor is thrilled, and softened. His satirical eyes are damp, he blows his nose, and thinks of his mother. "Bless my soul," he sighs, "this place is d—n near perfect." He revels in the clean, keen scene. There is a sermon—none of your theological stuff, mind you, but good rock-bottom sense, telling those young chaps that

the future is before them (and that's true, you know!) and that society expects them to carry on and make good and play the game. Then comes the anthem! What heavenly melody! Are those rows of youngsters real boys or are they angels brought down just for matins and evensong? And the tall men, the basses, behind, they must be very fine men, if not angels exactly, they sing so deep! Well, it's all grand; and whoever supposed there was such a place; and if a boy isn't good and happy here, where will he be? and if he doesn't learn his responsibilities here, where will he, eh?

Let our visitor depart in peace. He is not wholly wrong. Nay, superficially, he is wholly right. It *is* a glorious opportunity to be happy and good. It is a clean, melodious process. The significant point is that the school has these boys for most of each year for the formative years. Was there ever a chance quite like it—for leading, for molding, for edifying? A celestial voice says to the school, "All things are yours," but does the school seize the opportunity, or like the placid dreamer in Emerson's "Days" "take a few herbs and

apples," letting "bread, kingdom, stars and sky that holds them all" go by? There could not be fancied a field more promising than these boarding school years, for inculcating whatsoever things are true, pure, lovely, and of good report. Often and often these indelible nobilities are inculcated. Let that be heartily insisted on, and believed. Boys are converted and upbuilt at school. Many do come weak in faith and go happy, staunch believers; many come weak of moral fibre and leave splendid specimens of physical and moral excellence. The spiritual and moral fruitage of the boarding school is in certain cases striking, but it is queried whether the distinctively religious influence of these schools is nearly as great as it should be or can be.

Religion means the practice of the presence of God. The Christian religion means communion with and grace from God through Jesus Christ, who is believed to be a real and living being. The problem and the duty is to bring up our youth to enjoy religion, to depend on God, to live and move and have conscious being as children of God. This is the most natural way to live in

this spiritual world. Boys are mystics; boys are religious; youth expects to be religious. Why then do so many boys either lose their religious impulse, or fail to find one, in our schools? May it not be because schools are conformists, having set up as their ideal what the world, and the parental world in particular, wants? They have done a good job in attaining what they have aimed at; but they have aimed low. Schools will continue to fail as religious influences so long as they are worldly, and are afraid of opinion, and don't dare to trust youth for high emprise. Youth is religious. But schools have been cold and formal. They must themselves be converted. They must centralize all around God.

We shall now look the whole field over, facing facts and appreciating undoubted difficulties — commending, condemning, reconstructing. Much that follows may have no appeal to those with only a general interest in schools or in religious education. They will do well to skip all sections now until the last, on page 101. The reader who is concerned with varied aspects of scholastic engineering

may be helped by what follows. For clearness, our survey will be divided under the following heads:

(i) The second decade or the age of adolescence; (ii) Sunday in schools; (iii) Great personal influences in a boy's life; (iv) A boy's education in the Bible and the church; (v) Altruistic agencies in schools; (vi) What is it all about?

The Second Decade. This program sounds rather long and dreary; but we shall hint at and often not exhaust the themes or the reader. We begin, then, by reverently scrutinizing the nature of a boy of school age. Without knowing what kind of a boy a boy is, or what is the disposition of boyhood during boyhood, how can elders hope to bring any influences, religious or no, to bear upon them? All who have seen the play "Seventeen" will recall the puzzles of this awkward age, the years of the second decade. Whoever can put himself back to fourteen and candidly review himself for four years will know the merriment, the abundant resilient life, the dreams, the self-consciousness, the torturing reproaches, the ambitions, the fan-

cies, the loves, "the fightings and fears within, without" of those momentous days. Shakespeare in his seven ages gives the second decade two, the whining schoolboy creeping like snail unwillingly to school (a reluctance which progressive day schools on the one hand and wholesome boarding schools on the other have nearly abolished) and the lover, sighing like furnace. The poet condenses the second half of the second decade into one word, lover. If we can include love of sport, love of clean solitariness, love of dreaming, that word will do. It will do, also, if lover means an emotional being, sensitive, secretive, hoping and daring all things. The elder friend must know that, though the schoolboy is a lover of noble things, he is a reticent lover. It was always so, and always will be. Do not expect a boy to rhapsodize about the church, and if he does, suspect him! The giants of old began as reticent boys. Joseph, Samuel and David were all quiet lads. The boy may talk to his fellows, or quite rationally talk out a subject to himself or commune with God on a country walk, but he will not often or voluntarily begin the subject with a parent or

teacher. It is as well so. We should not often intrude behind the barriers of youth's reticence.

Youth is the age of faith. The God-awareness is natural then. At about fourteen many boys want, find themselves wanting to "join the church," to be confirmed. This is a simple step, and should be taken before those years of gloom, struggle and hesitation which come later on, and soon enough. If, moreover, we believe in *grace,* the privilege of communion will help the boy at the very period when he needs strength, when he craves idealistic balances at a time of physical readjustment and mental ferment. "Joining the church" is of immense import, never to be thought of as an act of conformity or an evidence of school spirit. It means the dedication of the boy to his Lord. It is not a routine matter. When we speak of it as natural, we mean that this move upward is divinely planned and should not be thwarted by our human conventions.

Youth is also an age of doubt. Many boys keep their simple childhood faith, but more lose it than complacent elders imagine. "We are all atheists here," said a stalwart sixth-

former to a visitor at an English school.* Of course this was not so, but when boys congregate alone the exaggerated queries of one will set many a timid listener on the road to nowhere. It is a sorry experience, full of pain, but by many regarded in retrospect as a strengthening. How shall this not uncommon state of a boy's mind be met? By sympathy, of course; and by expert handling. Not every older person can cope constructively with "honest doubt." Humane clergymen are needed in every school, men who are not in a hurry, who can spend an evening before the fire, who see as much usefulness in conferring with one as in exhorting the ninety and nine. The loss of faith is often temporary, due to a mental tangle, to the supposed obligation of believing all things with equal intensity. Simplification is heaven's law. The great must be parted from the incidental and then we must bear witness to the great. Doubt is not resolved by negation. To tell a boy that after all almost everything is uncertain is not

**Vide:* Religion in the Public Schools. S. P. C. K. 2/6. A little book by various churchmen, full of vitality and interest. Pub. 1919.

a constructive way to heal his trouble. It is like the perfectly successful operation under which the patient dies. We can urge a drastic simplification with these words: Let all faiths go but three. The first fundamental is that God, a personal loving Creator, exists. Can you hold to that? Then secondly the natural act of such a God is to show Himself in a Person whose word is God's word, a Heavenly Leader here on earth. We have such in Jesus Christ. And last, as to ourselves and our destiny, let us credibly maintain that we are not creatures like the midge or the ox, but immortal spirits, destined for growth in a realm of timeless progress and personal communion. With some such definite doctrine as that (it must be definite, for youth) a boy's doubts can be met, and finally helped.

The submission to agnosticism by men in places of influence bodes ill for youth passing through (and it can be a passage through) this valley of shadows. A thin vagueness, a kindly tolerance, a deference to a Great Perhaps is chaff to hungry souls. The doubter needs bread, not stones; the nourishing nitrogen of fish, not the secretion of scorpions. If

a schoolteacher is unable to provide this bread and fish he should sadly say so to his superior, but not blazon his doubts afar. The popular master, the redoubtable boy-leader who blatantly shows his lack of religion is not a good builder in a school where faith and doubt are bound to be permanently built into a boy's religious belief.

Religion is not practicable without creed. In helping youth, the adventure of creedal faith is essential. Youth craves creed, and is not intellectually competent to live by *nuance* or vaguely spiritualized interpretations. Doubt must be met and faith fed by definiteness; by a simple statement of what the Christian church has held from the beginning. The Apostles' Creed is none too binding or definite for youth, and though leaders should have great sympathy with those who cannot in part accept it, the kindest guidance consists not in explaining it away, or reversing the miracle of Cana, or declaring that after all a good life, manly morals and a spirit of service are more important than what we believe. This mischievous and shallow notion should be cast out of all school chapels. It accounts for much

of the failure of religious influence, the very field under discussion. To water religion down to humanitarianism is an insult to the children of God. In the world of the spirit, God is surely as grave a matter as man. If we turn ourselves and our brethren into gods, dwelling on our own needs and our own precious development, the soul's pilgrimage will lose its validity and its destination. "The kind of gospel which consists in weekly exhortations to behave like Christian gentlemen is powerless to attain the very object which it seeks. Christian practice has its roots in the Christian verity, understood, believed, revered, and kept in mind. We do not ask for formal lessons in Christian dogmatics, which are apt to be repellent to many; but we ask that sermons and instructions of every kind should awaken or reënforce the belief in a living and ever-present God." So long as God-consciousness is anything but central in boarding school religion, religion there will be thin and transitory. The only cure for godlessness is God; the only nourishment, the only healing balm for the ups and downs of the inquiring human mind is God. Our

schools have been afraid of theology, and have made a god of morality. We must get back our perspective, our proportion, and yes, our sense of humor. Goodness is but one attribute of perfection—the others are beauty and truth. The good man is not the end of creation. The good man communing with God *is*. So long as we neglect God in our schools there will be no true religion there. Let schools cease their tiresome and often needless exhortation, "Be good, be good;" and let jaded elders smooched with the world's coarse thumb heed the cry of youth: *My soul is athirst for God, yea even for the living God. When shall I come to appear before the presence of God?*

§ 2

Sunday in Schools. Sunday, the day of rest and of religion, is the most necessary day of the week in boarding schools. Group life seems to run smoothest by routine, all the members doing the same thing all together, and at the same time. We must contemplate with chagrin the inevitable cramping of cer-

tain individualities by the synchronous and standardized methods of our schools. These masculine communities think that they have reached a sacred perfection, but they have not; their losses in individuality are large. "Boarding schools are the death of culture." This group existence blesses more than it hurts, though forever it jeers at or suspects the non-team type of mind. The relief of such mob-tyranny comes on Sunday, a day which would have to be created, did it not on valid basis already exist.

The two major functions of this oasis-day are rest and religion, resting one's soul and praising God. Work on Sunday is an economic blunder, and schools that permit or encourage it greatly err. We are built, the world is, on the principle of Sabbatical rehabilitation. The first day of the week should not be commercialized. If teachers would use Monday for unprepared recitations, if they could teach and cause pupils not to be parrots but thinkers and enjoyers, Sunday would be freed from the menace of secular routine. He who studies on Sunday knows not the peculiar freshness of attacking work

on Monday. All work on Sunday should be abolished from schools and for schools.

Public worship centers in the chapel. Increasingly, boarding schools have chapels of their own, though some employ and enjoy the wholesome contacts of a parish church, which normalizes religion and prevents any special presentation of the Gospel for boys, an attempt to be rightly avoided. School chapels, often beautiful, always beauteous with a hushed virile reality, are sources both of strength and sentimentality, of power and weakness. They tend to become shrines, or points of pilgrimage, perhaps nullifying worship otherwhere. "I love chapel at school," a boy asserts, "but I somehow don't like church at home. They don't have our hymns, and it's all queer and different." Being at school for most of his formative years, he makes the chapel his religious center, and becomes an alien in his father's pew—if his father has a pew. The solution lies not in slacking the chapel's appeal, but in proving that religion is all of a piece, that the need of it increases as life proceeds, and that the prescription which we found of value in the

chapel of youth, the man can have compounded, perhaps as a stranger, in any church of his persuasion, anywhere. We must fight this *loco-centricity,* this sentimental stained-glass favorite-hymn type of religion which so dominates our church schools. The chapel at school should be integrated with the church at home. The day after a boy is confirmed at school (and there is much to be said in favor of his "joining the church" while at home) he should be transferred, and he should realize that his name has been formally placed on the books of the parish where he will permanently reside, until removal causes another transfer. Schools should not produce nomadic disciples, but trained soldier-disciples with specific obligations.

Surely the school chapel is a touching sight, an emotional scene, full of potency. Here, though not too often, visiting preachers will speak. They will bring a fresh impetus to the general Christian progress. The preaching usually should be of home production, fatherly and consecutive instructions by the headmaster, or by clergy on the faculty. Boys should not become sermon-tasters, nor expect

week after week a brilliant expert to challenge their attention. Startling special sermons are in the mass of low nutritive value. Quiet, conservative instruction may not be what is wanted, but what certainly is needed. Boys crave reality touched with valid emotion. They resent being preached at or down to, but respond like thirsty growing plants to the water of life. That college president who warned the visiting preacher that "no soul is saved here after twenty minutes" was nervously silly. And faithless, too. For strength is not inversely allied to length. There are short sermons that from the text on are arid; there are long ones where length is forgotten. Too much has been sacrificed to brevity. Visitors are, be it noted, apt to preach longer than the home pastor, and are necessarily devoid of consecrativeness. The boy at school should find in his chapel life nourishment, instruction, and daily strength for his daily need, not stirring appeals, embodiment of which the conditions of his life prevent. Better the homely homilies of pastors than the glitter of wandering stars.

School chapels usually are beautiful. They

should be. Beauty is an attribute of God; and Nature, though no ritualist, sanctions not only decency and order but appeals to the heart via the senses. A moving and melodious loveliness should enshrine the Sacred Presence. At once the boy should sense his school chapel as a place of prayer, of dedication, of spirited adventure. Here will be objects of beauty or use in happy memory of the departed and of the present, gay flowers upon altar or in window embrasure, the mellow flicker of candles, perchance the incense cloud going up like prayers, and chords of noble music. With the Christian seasons the emotions of the chapel will vary. For variety is the spice of worship. And it seems far easier of attainment in liturgical than in freer churches. It is a fact that historic liturgies can embody and achieve a wider variation than the untrained attempts of ministers intent on compacting fifty-nine minutes, nor more, with Scripture, prayer, hymns and sermon. Protestant services specifically for boys' schools are dull. The boy on Sunday morning should not dread the drag of the predictable but feel the impulse that comes from expec-

tancy. Shall we have a litany, the Gospel read from the sanctuary, or morning prayer with readings from Old and New Testament? Attention is quickened by uncertainty.

Compulsory chapel, abandoned or going out in colleges, will continue in schools. It is an integral part of the whole, and a boarding school is a life, a state of mind offered to all and shared by all. Chapel attendance in the younger scene is not branded as compulsory —it is a matter of course. Oh! wondrous docility of youth, how comfortable to elders, how overworked by elders on behalf of youth! Though chapel attendance be required of all, may not a relief from conformity be contrived, and may it not forestall the catastrophes of complete liberty later on? A lock-step in religion means revolt and neglect when the drill is done. If a voluntary element could be introduced into Sunday's routine, would not Sunday become yet more, and in itself, a blessed safety-valve for a week fermenting with too much and too much altogether? Could the boy, being trained as an independent disciple, be given the chance to choose when he shall worship? Would this

disrupt routine? When tried, the voluntary or choice principle has produced results both bad and good—now a spirit of bargain, often a sense of freedom in the spirit. School authorities must endure the pains which always accompany growth; the crudities which go with freedom; the possible evil that snaps at the heels of the good. If our schools are to fit boys for life, a Christian, God-fearing, church-loving life, shall not the chapel phase admit of flexibility? Schools are not set to develop orchids in a hothouse, soon to be ejected into the common day of thaws and frosts, but to accustom young plants to survive, yes to flourish, through all sorts of weather.

The school chapel is used every day—it is no front parlor for Sunday's dress-up. It is a natural place, a much used sacred center for the activities of prayer and aspiration. It is a power-house. On Sundays members of the school will be specially busied there. A reverent familiarity marks their duties. For boys will serve here, not leaving all ministrations to clerics whose mysterious business it is to propitiate the Deity. Boys can have

such queer or superstitious notions about a church or its usages that the more obviously natural its purposes are, the better. If God be in the school, let Him be naturally served and worshipped by His children who come into His courts with praise. Special and honorable duties will be taken by members of the school, who will try to be worthy of them. A large group will sing; others will serve in the sanctuary; others will take the collection, arrange the hymn boards, usher strangers in; and once a week an older boy will be selected for the honor of reading the Scripture. Thus used to help in the school chapel, the youth of the land may transfer a will to serve and support to the church at home.

Sunday must be a natural day, as the chapel is a natural place—both expressing the joyous naturalness of being with God in this His world. His Sabbath must not be a dreaded day, nor a day of repression, but a glad free day, the best day of the week—and best not because of liberty to do nothing or to follow our whim, but best because the impulse to lift up the heart finds opportunity, and the

desire to dream and wonder and grow is met and fed.

§ 3

Personal influences. Potent and indelible are the influences which in the second decade mold themselves into a boy's life. Personal contacts before we are twenty help to form our convictions about God and church and conduct. Consider, then, the religious influence on a boy of (a) the school itself; (b) the teachers; (c) his friends and the school leaders; and (d) his home surroundings.

The school is a state of mind, with a varying atmosphere—a stamp now for good, now for ill. The school's corporate and unspoken influence is perhaps the greatest power of all. If every day the school exalts God as its center, something will be silently happening in the heart of every scholar. To feel this pressure a boy should be with it and within it all the time. Residence is residence, as the staunch proverb puts it. How then can a school exercise a cumulative religious influence if week-end leave is granted? Happily this bait to high marks and good conduct is

being abandoned. To consider the school as a place merely for lessons and sport, to be scuttled away from on Friday and returned to overfed and overspent on Sunday night, is to forfeit any real influence on the boy's total convictions.

Masters are, whether they will or no, of great argument in boys' lives. Let them ponder over Emerson's "Little thistles in the field." That they are useful in class, library and athletics is obvious—that they are, one way or another, of power in religion they not always vividly realize. How deeply can the teacher help the bewildered, often doubting, sometimes scoffing youth! The teacher who loves God, and who wills to grow in Christian stature, will carry by the very force of his example many disciples along with him. How vast can be the power of such men! Do they realize the scope and tremendous import of their mission? How their lives, which to them may seem drab and dusty with routine, can glisten. For "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

A complaint comes from many quarters,

from England, too, the mother of boarding schools, that masters in such schools are non-religious, or are as Christian leaders ineffective. This is true, and needlessly so. Most of these men are convinced, practicing disciples of our Lord, yet timid in bearing witness to Him. They seem to follow that wicked fallacy that preaching is the priest's affair, and that to talk about one's religion is unvirile. They should the rather rise up to their opportunities. Next door a boy is battling with problems of the first magnitude, fighting temptation, being beaten by it, wrangling fatuously over "fundamentalism," writing verses, dreaming big dreams. Will not such laymen rise up to be true pastors? Will they persist in merging with the crowd, mature in years but not in head or heart, drifting supervisors, heeding the talk about baseball, pugilists and endless shallow, petty school gossip? Such men might be captains of venturous companies or saviours of wounded comrades. Some are, many are not. Who would

"Like Cato, give his little senate laws
And sit attentive to his own applause."

who would be a mere supercargo, when he might be a seer and a guide?

A boy's boy friends are religious influences. Roommates often make, and sometimes mar, one another. Rooming together can be a nutritive blessing, or a blight. Generally, the intense juxtaposition of unrelated beings is of doubtful value. The single room is the spirit's castle, and some solitude is essential to independence of mind. The leading boys in a school nowadays are usually prominent athletes, though there are exceptions and these may happily increase. If the leaders are modest and themselves independent, their admirers can breathe the air of individuality. "Many boys have had silly affectation knocked out of them at school, but more have had their individuality completely crushed. For the schoolboy it is proficiency in athletics, and not charity, which covereth a multitude of sins." Most boys who become leaders are cast in an heroic mold. They do not lead their many unsuspected followers astray. They are usually of noble character —true disciples of Christ. And here is a powerful asset for religion, a sacramental fact,

the leading of boys by boys, which should be neither overworked nor neglected.

The strongest religious influence on a boy, because the earliest and nearest, is his home. He may think that his big hero at school meant more to him in conduct and in creed, but deeper down than that is the spoken or unexpressed example of his parents. It is not our purpose here to follow the fashion of condemning parents. What is the good of locating blame? We are to build on what we find—and if one find stubble, to substitute solid stone. Being a parent is not simple, nor is it a sinecure. Doctrinaire bachelor uncles and visiting visionary aunts are the only ones who could run a perfect home. It is not easy to bring up children—it is a baffling thing, a continuous performance of problems and emergencies, as regards mind and body, let alone soul. There lies the point—the modern requirements for mind and body are so taxing that the soul *is* let alone. Parents are not so much irreligious as they are obsessed by the pressing dominations of teachers and doctors.

Parents crave for their children the best in all things, and in a vague way the best of

all things. The church school often finds parents devoutly concerned for their boys' spiritual welfare. It is also true that in some cases the ideals of the school, the chapel life and Bible study, find no response of sympathy in the home. What a pathetic clash there must be, what confusion in the boy's mind! At school he is or should be taught to center his learning and living about God; he is told that communion with God is the joy of life, service its method, veracity and nobility its very pulse; while at home the church is not used, morality not discussed. This division of loyalties can be a heartrending problem to a boy, who suffers therefrom more than elders ever know.

§ 4

Religious Education. There is a fairly general ignorance among young people regarding the Christian religion and the Bible. On admitting a boy at the age of fourteen, the school should assume that his knowledge of the Bible, in particular, is slight. It is useless, and a bit too sorrowful, to cite stories which show not only misinformation but blank ignorance about the Scriptures.

Our problem is not to fix blame, or to scold parents, but to ask what provision do the schools, which seek to be all things to all boys, make to rear their pupils in the nurture and admonition of the Lord. What does the boarding school do to further personal religion, belief in a creed, and a keen appreciation of the Bible? What is the system, if there be a system? Surely the opportunity is ideal. However unlearned when he comes, the boy should emerge from school an enlightened practicing Christian.

Religious education in our boarding schools, varying of course with the intensity of individual teachers or promoters, seems on the whole ineffective. Vague as a system, the results have been haphazard. Probably this is due to apathy or inexpertness. Less formal attention has been spent upon it, less enthusiastic faculty backing has been given to it, than other departments either of study or of sport. There is a poverty and weakness of good textbooks in religious education suitable for secondary schools. It is hard to teach young people without the aid of a first-class book. Every schoolmaster dreams of

the time when "Bible" or "sacred studies" or "religious education" will come into its own in schools. One hears the cry: "If only we had the right *books!*" or "If only it could be taught with enthusiasm and dignity, and be believed in as a real subject!" What, let us ask, is done, and what should be done?

The custom of daily chapel or religious exercise for the entire school provides, some maintain, a familiarity with religion which thereby makes instruction in it less pressing. This is half true. Our impressions must be revised by instructions. Listening to Scripture, if one does listen, or joining in a responsive reading will not familiarize one with the Bible as a great library of personal religious experience any more than one can construct a practicable creed from bits of favorite hymns. The practices of religion, familiarity with the bonds which tie us to God, have to be taught, line upon line, as mathematics or history has to be taught. Very well—if that be agreed to, taught how often, on what basis, and by whom?

Regular classes of religious education should never come on Sundays, but in the

working week, and at least once a week. In certain years of a course, presently to be outlined, two classes a week will be needed. Bible lessons scheduled on Monday will help Sunday and themselves, by a free suitable day for preparation. Though on a par with other subjects, it need not come as often as they do. Though the subject is of vast importance it should not be commercialized by being made a college entrance examination affair. If Sunday services be nutritive, they will prove in their kind as potent as classroom drill, and thus the subject will be sufficiently in the fore. Spirited and loyal interest is needed more than the fictitious aids of marks and promotions to make the beautiful seem worth while. Yet to jack up laggards and eluders, the classes in religious education must be on the basis, as to rewards and penalties, of other courses. The teachers of this course need not be clergymen, but they must know their ground. Shoddy instruction is nowhere so permanently dangerous as in religion. A man's creed may be forever warped, his earthly pilgrimage set askew by one wrongly taught lesson in Sunday-school or Bible class.

It is an immensely sensitive area. The faculty can help the department of religious education by buttressing it, dealing fairly by it, and by never allowing it to be scoffed at.

What shall our boys be taught in this religious instruction? Three things always. 1. A learning and re-learning of the life and words of Jesus Christ. 2. A knowledge of the church, its present duty and scope, and how to be a happy member of the same. 3. A familiarity with the Old Testament, and general Bible content. These are the principal themes, with the life and teaching of Jesus Christ as the greatest subject in the school, always and everywhere. Some colleges will not grant a degree unless the senior can swim a hundred yards; the school might make one condition for its diploma: the ability to recite the Sermon on the Mount. Though courses in church history, ethics, modern missions, and apologetics or comparative religions for older boys may well be used, the knowledge of the words and works of Christ and the privileges of membership in the Christian church are the great messages for the growing boy. In a four-year school course the life of

our Lord should be twice taught, *viz.:* 1st year, A Simple Life of Christ; 2d year, Catechism, Creed, Church Membership; 3d year, The Old Testament, by Characters; 4th year, The Life of Christ, by Studying the New Testament. In a six-year course, the following plan is feasible, *viz.:* 1st year, The Life of Christ; 2d year, Catechism, etc.; 3d year, Old Testament Stories and Heroes; 4th year, Discussion on Christian Ethics. 5th year, The Life of Christ, with Reading on the Gospels; 6th year, Apologetics, or Church History.

Some one will say, on reading these suggestions: "I do not like it *at all!* It is too stiff, and churchy; it is too creedal; too definite; there is no general atmosphere of free discipleship in it." That may be so, but we have contended throughout for definiteness and for the necessity of creed, and for the inevitableness of doctrine in a boy's life, which if it be not planted there as a true and guarded possession will grow there weed-like, fed by misinformation and prejudice. The "average man," the man in the street, is a conservative, with a leaning towards narrowness and bigotry. The average man is uninstructed in

religion. It is light that our growing generation needs—light and definiteness and doctrine. The purpose of religious education is to convince the scholar of the validity of the religious emotion, that God is real and the human soul is real, and that the longing to be with God is the most natural and valid desire of the human heart. Religious education in schools sets out to teach the fact that Jesus Christ is a Person, not just a Principle; that He is a present effective Master and Saviour; that the human pilgrim to bear a man's part in the world's work will commune with that Master in His church; that we must love as brethren, being pitiful and courteous; that God is all, our Father and our listening, loving Friend, who will never forsake His children, but stands waiting to hear the disciple say: *Here am I, use me, lead me, send me, where Thou wilt, when Thou wilt, as Thou wilt.*

§ 5

Altruistic Agencies. Youth is a time of ferment, of conviction, of judgment, often harsh and wrong, but a time of black-or-white conviction. "It is true *or* false"; "he is a gentle-

man *or* a bounder"; "that is right *or* wrong." There is no haze about duty in youth—it is a clear-cut thing to do, or to neglect, but if neglected duty no less. What of good the heart prompts the hand itches to accomplish. Therefore the vital school will offer scope for these emotions in charitable societies, missionary groups, and varied philanthropic clubs. The nascent believer and ardent young disciple must have a channel for his altruism, for nothing is more nauseous than emotion without expression—the mere "luxury of cheap melancholy." Following every call to high emprise comes an *and therefore,* which must be given a wholesome outlet. Schools should not stir up boys to do without letting them do, by bearing burdens and by giving up money or luxuries for the sake of others. All schools have societies, then, devoted to human welfare. These are windows out towards the great needy world of which the school is a part. For moral or social provincialism is no glory in a school, which is a state of mind, a pulsating period in the one life a boy has to live. A school must know itself to be, and proclaim itself as, a working part of the real

world—not a sheltered backwater, a protected paradise, but an armory where young soldiers and servants of righteousness are buckling on their swords.

These societies of boys banded together for outside usefulness should be truly popular, as easy of entrance as the athletic association. The missionary society or the Christian Association in school, to be effective and to stay wholesome, should be just as large as an active membership will let it be. All boys who want to belong should belong, yet their membership should be a personal choice, not a school fiat. The petty ways of limiting membership can never taint God's church or its agencies. Let all who want to, young or old, belong, and come and listen and give. The youngster, dropping in some Sunday evening, and hearing a talk on the Sailors' Haven, the schools of China, or medical work among the Esquimaux may get a world-view, a heart-blow that will make a man of him. The second decade is an heroic age, keen to pay homage to whatever things are lovely and of good report. The best of boys are always ready to head or abet needy causes. They are not

cautious or calculating or nicely balanced like their elders. The harder the cause, the greater seems its appeal. Youth will never be won to noble life because of a primrose path. Thus, in schools, lost causes and projects involving sacrifice win readiest support, because somehow they seem most like the experience of Jesus Christ. The school that would be a life and would offer to boys a real experience to grow in and to please God by, with all its duties and pleasures and services, can never neglect these philanthropic outlets for the generous hearts and willing hands of boys.

There is one direction where these altruisms begun in school can be carried further to advantage. The Christian ministry, the happiest and neediest of callings, in every church must be increased. Not heedlessly multiplied, surely, by admitting the men of low and surface intellect, but by persuading the best graduates from school and college that selling bonds is in their case not as compelling or satisfying as serving the brotherhood. A quick and easy preparation of half-educated ministers, produced so readily at Bible colleges, will not help the religious life of the

country. An illiterate ministry, however willing, is not a solution of the churches' needs. Out from our schools and colleges, as a glorious fruitage of their religious influence, might there not go, shall there not go, an increasing number of the best, the ablest in mind, body and estate, who will dedicate themselves to the ministry, showing by that act that the natural result of education is belief in God, and that the more educated a man is so much the more he wills to serve both God and man?

§ 6

What, then, is it all about? The boarding school undertakes a stupendous program—to be for the best part of every year of the most formative years teacher, parents and pastor to every boy within its charge. The Alma Mater with a very large family has heaviest responsibilities! If, as some one has said, parenthood requires all of the virtues and most of the talents, the parenthood assumed by the boarding school would seem a burden too heavy to be borne. And indeed it would be, if man were obliged to generate

power to meet his duties or his dreams. No school, no institution or no person can by and of himself or itself win the battle of life, or cope with its emergencies. To interpret life as a self-supporting, enclosed sphere is to propose a foregone tragedy. The lesson which the boarding school must learn for its own solution is the lesson most pressingly needed by its children, *viz.*: that we are not self-supporting, that we never have or never can generate power to live an acceptable, a successful life. Religion is the practice of the presence of God, and the religious life is the life which copes with duty by reason of power from God. That is the lesson for schools to learn and live by, and for scholars to learn and live by.

The religious pressure on the boy by his school experience should be, it seems fair to claim, threefold. (a) The Christian life is Communion with God. (b) It is God's will to give us power to live aright. (c) It is therefore possible here and now, in circumstances obscure or prominent, simple or complex, for each boy and man to be and do right. This pilgrimage has validity. It is not

an experiment arranged by a trifler, but an experience designed by a loving Father for the bringing up of His children. Here and now, in school, in the office, in college, in the home, in the uttermost parts of the earth the hand of God upholds His child. We can each of us be right and do right, here and now. Let us therefore in conclusion dwell for a moment on the three propositions which might be the bases of the religious influence of all our schools upon all our boys.

(a) Religion is communion with God. This is no fancy, but a fact to be experienced. The lover sees his beloved in every event and object of the common day. Every flower speaks of her; every problem has her as its center and its solvent. Yet the absent beloved is a present reality. It is so with the soul's pilgrimage, the boy's growing concept of God. The facts of every day can group themselves around the thought of God. God becomes central to us when we group all our plans and thoughts, and acts about Him. "What will God think of it,"; "Will my Father approve?"; "Is it best, in God's sight?" these are the natural queries that flood into the mind

which is communing with God. It can become second nature, as we say, to refer to God all our thoughts, words and deeds. Nor is this a counsel of perfection, but a practicable habit of mind. It is the duty of the school to bring the pilgrim soul into such an intimacy with its Father. It can be done.

(b) And one of its resultants will be the inflow of power. All the schools have been telling all the boys to lift themselves by their own boot straps. The school has been crying almost with petulance, "Be good, be good—make good. It's up to you to make good." But such a command has no divine sanction. Such a work is impossible. It is a cruel command. The school cannot make good by itself, nor can the boy. "My grace is sufficient for thee," is the message of hope which comes to all schools and scholars who have quite properly undertaken more than they can do alone. We are only truly living when we have undertaken too much. Too much, that is, to cope with alone. It is the belief in grace, in power from God, which schools need for their own corporate progress, and as the healing message for their boys. To shout "Be good,

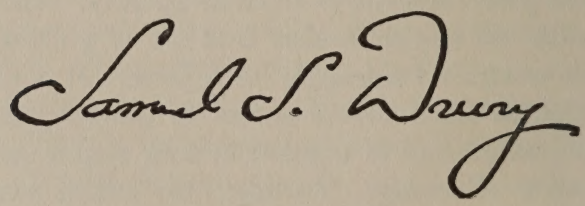
be good," is a mockery. But to teach that to fulfil our daily task or to conquer our foe God will give us power, is to teach the blessed truth. The young American trying to be a Christian, trying to "make good," needs most of all to know that God stands ever ready to nourish, to support, to guide. His grace is sufficient for our need, and nothing else is.

(c) The schools must all assure their scholars as a ruddy religious reality that life can be a success. Life is not only real, and earnest—the one chance, perhaps, we have to prove ourselves before God—but (here lies the point) life can be lived acceptably. Away with the morbid notion that life is a dream, or worse still a tragedy or a farce. It is the high function of the school to shatter these delusions, and to implant in each soul a sane sense of reality. To say: "Of course your life is hard, and it will be; of course you will be disappointed and be bowed with burdens; of course you will be near to fainting and giving up. But be of good cheer, life is infused with the conquering grace of God. There is more grace than hate or death or failure, far more. Those who fight with you

are mightier than those against you. Strive on, you too can overcome the world."

A voice says to the school: *Here are my children. Show them all things that are noble and of good report. Teach them to grow in wisdom and in stature, in favor with men and in love for me. My Grace is sufficient for thee, and for them. Let them fear not, but be of good cheer. Let them do my will in my world. Certainly I will be with them.*

And it is in the strength of that promise that a school dares to take up again its high and heavy opportunity.



ACADEMIC INFLUENCE

In considering the influence of the private school we shall not attempt to weigh the values of the respective contributions of the public and private school to education in this country. Each does in its own way the work assigned to it. They belong together in a partnership of high service. This is not always understood, but it is the view of many of those who are especially responsible for these institutions. In the Headmasters' Association, an organization of the principals of public and private schools from a large section of the country, there is found the most complete understanding and sympathy. Never is there a suggestion of superiority on the part of the representative of either system.

A father who was offered a place for his son at a private school some years ago replied, "No, I shall send my boy to a public school. The private school is out of the stream of tendency." Today we recognize that the

private school is a permanent part of our educational system, and that it carries on its task under its own peculiar conditions.

It is especially the academic influence of the private boarding school, and semi-boarding school, known as the country day school, that we wish to consider here. So long as people dwell in great cities where the atmosphere, physical and moral, is in large measure unwholesome, at least for young people, so long the boarding schools will continue to minister to the children of those who can afford to send them out of the towns. The present crowded conditions of these schools and their growth in number during the last quarter century suggest that they are regarded as members in good standing of the body politic. Some day they may be taken over by the State and form part of the system of public education. Until that time they have something to provide which is different from the products of the public school just as the endowed college supplies something other than that which comes from the State university.

The private day school, it is true, labors under certain disadvantages. Its pupils have

in many instances begun their studies late. The custom of their parents is to return late to their city homes, still hoping that at the primary school their boys can, by some kind of "juggling," be taught a year's work in a little over seven months' time. They easily consent to the child's remaining at home if there is any slight indisposition. The result is that boys often reach the secondary school without having had any thorough training, and at twelve years of age are void of all power of concentration. The early preparatory schools cannot be held to blame for this. They have, many of them, high ideals of education, but they are sorely let and hindered by indulgent parents who are more interested in the health than in the intellectual development of their children.

Another handicap is found in the fact that nearly all, from seventy-five to one hundred per cent, of the pupils in the private schools, are destined for college and must therefore be brought up to a certain standard. On this account, we may point out in passing, it seems unfair to compare the public and private schools in the preparation of their

boys for college. From the public high school comes a small percentage of its graduates. They are the pupils of the highest caliber and are the fittest of the scholars promoted from the grade schools. It is clearly comparing unlike things when we place these scholars alongside the entire output of the graduates from the private school.

The private school has the further disadvantage that its boys, as a rule, are not impelled by financial necessity or by the thought that their scholastic record will have a definite effect in helping or hindering them after graduation. We may add to this the fact that funds are often lacking to secure for the private school the fitting and attractive buildings and the complete equipment available for schools that can draw upon the taxes of the community.

On the other hand, the private schools are free from the interference of the politician whose influence can be secured for the appointment of teachers and for the fashioning of the curriculum. They have the advantage of commanding the services of men teachers alone. There are indeed many women who

are altogether efficient instructors—some certainly superior to the men, but it is the belief of many parents that their sons during the period of adolescence, beginning at twelve or thirteen and continuing until eighteen years of age, should be under the direction and influence of the male mind and personality and they act accordingly. The boarding schools having their pupils with them all the time, morning, noon and night, the masters can determine to a great extent the amount of work that shall be accomplished daily and the hours that shall be devoted to it. The masters are not burdened by the great number of pupils that are assigned in the public school to each teacher and therefore come naturally more closely into touch with their pupils' minds. If the pupils be found unequal to the course of the private school and fall much below the required standard or show any serious lack of mental power, it is not necessary that they should be retained. They can be transferred to some school which cares especially for this type of youth.

Further, the private school has the privilege —denied inevitably to the public school—of

giving instruction in the theory of Religion. It is not true, as one often hears it said, that the public schools are wholly irreligious. Conscientious and spiritually minded teachers in these schools bring to their classrooms an atmosphere which influences the child's religious life profoundly; but there can be no fearless teaching of the history and philosophy of the Christian religion, no instruction in the influence of Christianity on human institutions, no definite exposition of the teachings and life of Jesus Christ. These can be given by the Sunday-school and sometimes they are so given, but it is not an uncommon thing for boys to reach the university without any knowledge of the principles of their religion.

The curriculum of the private school is naturally largely governed by the college requirements, inasmuch as a large majority of its students are destined for the university. This is counted a misfortune by some teachers; but the subjects in which a candidate may be examined today are sufficiently numerous to admit of almost any course in the school.

The private boarding schools for the most part retain what is known as the "classical course." This does not mean that the classics take up the greater part of a student's time, but simply that they are a regular part of the education that the school supplies. Latin is included in all the classes. Greek is begun later and, while not compulsory, is recommended to all who have shown aptitude for language and literature.

It is on this question of the study of the classics that the private schools have generally taken a positive stand. They are free, these schools, to disregard, in some measure at least, what is known as a "practical education."

The theory of secondary education which they advocate has been thus expressed: "The purpose of education is not so much to prepare children for their occupations as to prepare them against their occupations. It must develop in them the powers and interests that will make them in later life the masters and not slaves of their work." Towards the attainment of this purpose the study of the classics makes an important contribution.

The objection is often raised to the classics that they do not interest the pupil, and on the theory that interest shall be the deciding factor and that subjects not attractive *"per se"* to the individual youth shall be largely abolished, the classics might consistently be dropped out.

To the plea that there is no evident use for the "average man" derived from the study of the classics, Senator Lodge replied in an address delivered at a conference on Classical Studies in Liberal Education: "Repeatedly have I been told that there was no use in teaching the classics to boys in school or college because the 'average man' never used them or recurred to them in after life. One feels inclined to say, 'All the worse for the average man,' and to feel sorry for his loss of so much that is elevating and delightful. But admitting the truth of the objection, how much real force is there in it when one applies the comparative test? How large a part do mathematics and science in various forms play in the daily life and current interests of the 'average man'? How many 'average men' amuse their leisure by solving algebraic prob-

lems, or by trying to conceive the fourth dimension; how many can explain to you—I take an obvious illustration—the Mendelian theory of the dominant and recessive qualities, or the Linnæan system or tell you of the movements and appearances of the fauna of Europe during the glacial periods and intervals, or even name to you all the great constellations of stars which look down upon them nightly in silent splendor? My occupations have brought me into contact with very many 'average' men and also with men above and below the average, and far more have referred to the history and literature of Greece and Rome than to any of the well-known scientific subjects to which I have at random alluded. The fact is that not to know who Mendel was or what the fossils show as to animal life is not necessarily esteemed a mark of ignorance, but never to have heard of Socrates or Pericles, of Hannibal or Cæsar, or Cicero is held to indicate a very defective education to say the least. And yet no one would think of arguing that boys should not be made acquainted with the simpler forms of mathematics and geometry because in after years

the 'average man' as a rule finds little use and less pleasure from them in daily life."

Or, as another puts it, "What we can remember is worth much, but what we had to nourish our mind in school and college counts for far more. It is like food. Who, unless he was on a fixed diet, remembers what he ate a week ago? Yet the effects continue. And it is the nature of our diet in youth, as all know, which does much to determine our health in manhood."

Dr. Andrew F. West, Dean of the Graduate School of Princeton University, has collected in a volume entitled "Value of the Classics" the opinions of a multitude of men of all professions and callings upon the subject of the study of the Humanities. He has thereby rendered a great service to the cause of education in the United States. It is from this book that the author has selected certain quotations in order to spread further the views of thoughtful men of various professions who have had large experience in the world. They are an indication of the real "use" of the classics in after life—not so much from the

point of view of money making as of quality of service which a well trained man should offer.

"It is not merely the obvious need of study of Latin," writes Dean Roscoe Pound, of the Harvard Law School, "in order to understand law Latin, and the Latin maxims and phrases of which the books are full, that leads teachers of law to insist upon the importance of classical training. It is the lawyer's everyday business not only to reason soundly but to express his ideas clearly and accurately; to make what he has put on paper so clear and so definite as to convey his precise meaning to disputants 'fired with zeal to pervert' and thus to forestall controversy. . . . There is no better way for the student to train himself in the choice of the very word that will fit his thought than by translation from Latin and Greek. Thus he develops habits of analysis, habits of discriminating choice of words, habits of accurate apprehension of the meaning which another has sought to convey by written words, which lead to power of expression and to power of clear thinking. Such habits are worth more to the lawyer than all

the information which a modern school may hope to impart."

Dr. L. F. Barker, Professor of Clinical Medicine at Johns Hopkins, tells us that "at present some of us in medicine feel that education is in danger of becoming illiberal in the other direction, first, because schools are growing remiss about humanistic rather than about physical subjects and, secondly, because of the tendency in the colleges to displace liberal by vocational education. A protest seems due against the unwise subordination, in the curriculum of liberal studies, of language, literature, history and philosophy. If these subjects, which are fully as important for the welfare of individuals and nations as are the physical sciences, were to be neglected, all human progress would be endangered, and medicine as well as other sciences would suffer."

Thomas Hastings, a prominent architect of New York, echoes the same thought. "To know Greek and Latin," he says, "is, I believe, as much an essential part of a literary education as a true understanding of the classic orders is the beginning of all architectural

schooling. These are the foundations upon which the artists in literature and architecture alike build their superstructure. These fundamental first principles in education cultivate and stimulate the true sense of beauty and refinement while they impress upon the mind of the student an accurate appreciation of those most subtle laws of proportion which, though intuitively learned, are none the less true and to be relied upon as a part of our education."

"Were I the emergency autocrat of this [English] language," declares Edward P. Mitchell, editor of one of the great New York daily papers, "I should proclaim in drastic regulations and enforce by severe penalties the American duty of adherence to the old habits of speech, the old scrupulous respect for the finer shades of meaning, the old rigid observance of the moralities of word relations: and this I believe can be done only by maintaining the classical culture at high potency. For the 'guy' or 'gink' who is 'wise to what we want,' in his dismal attempt to put 'punch' into the vernacular is punching the intelligence out of it: and he promises,

unless deterred, to leave the precious fabric as full of holes as a colander and as void of working efficiency as a last month's commutation ticket."

Contained also in this volume we find as advocates of the classical studies President Woodrow Wilson who wrote, "What you cannot find a substitute for, is the classics as literature; and there can be no first hand contact with that literature if you will not master the grammar and the syntax which convey its subtle power."

Ex-President Roosevelt, speaking in favor of these studies, declared, "Nothing makes a man more interesting to himself or to others than that wide knowledge of men and life, that wide knowledge of the globe and of man's past and present on the globe, which is given by a liberal or cultural education in which the study of classical literature is an essential element."

The author has quoted at some length from outstanding members of various professions because it is frequently alleged that the classics are chiefly advocated by theorists among schoolmasters and in spite of views of prac-

tical men who have been successful in the world.

It was in order to prevent the spread of the "utilitarian" or "vocational" theory of education which has been at times so vehemently urged that fifty professors of Cornell University published this statement: "We the undersigned professors (or one time professors) of Cornell University should prefer as students of our respective subjects those who have included both Greek and Latin among their preparatory studies rather than those who have neglected those studies in favor of our own respective subjects." This statement is signed by professors of mathematics, mechanical engineering, civil engineering, electrical engineering, economics, botany, zoölogy and other sciences and branches of learning.

It is sometimes argued that good translations will afford all that one can gain from the study of classical literature. This, Dr. Henry van Dyke believes unsound. "There is something," he says, "in an Ode of Horace read in the original, which is never found in the translation, however good it may be. The sweep of the Virgilian line and of the Virgilian

thought may be imitated in English, but it cannot really be reproduced. To read even a little of the classics in the original tongues makes an effect upon the mind, which, although it may be forgotten, is in my opinion hardly ever lost."

Often one hears criticisms of the teaching of the classics. And no doubt there is good ground for it. But this applies equally to instruction in other subjects.

Statistics of the results of College Entrance Examinations, which are only a rough method of appraising the instruction it is true, give some idea of the effectiveness of teaching in various studies.

The following is a portion of the report of Prof. C. H. Forbes of candidates in seventeen departments who failed to secure sixty per cent in the College Entrance Board Examinations for 1916:

	Candidates	Per cent of failures
1. French	4,602	26.3
2. Botany	72	29.2
3. Latin	11,000	36.9
5. Greek	1,182	43
7. German	3,783	49.4

		Candidates	Per cent of failures
9.	Physics	1,631	50.2
11.	Chemistry	1,313	57.7
13.	Mathematics	11,752	59.5
15.	History	4,496	70.9

It is a fact, recognized by all teachers, that there is need of more skilful and more enthusiastic teaching of all subjects. Great progress has been made in this direction during the last ten years. The progress is found in classical instruction as well as that of other departments. The classical studies are taught in a broader and more human way. "Throughout the course," as one has urged and the advice has been already taken at least in part, "opportunities should be seized of indicating the historical and literary significance of the works read—their relation to great events in the history of mankind and the great products of modern literature."

Emphasis has been laid upon these humanistic studies, not only on account of the characteristics which the writers we have quoted find in them, not only because they impart vigor of intellect which we need today, but also

because private schools are considered, although there may be no sufficient ground for it, the chief strongholds of these subjects and it is well that we should give reasons for the faith that is in us. In doing so we believe we are doing something for the secondary education provided by these schools throughout the land.

The curriculum, however, is not given over to these studies. Including Latin and Greek as they do, the private schools in their courses attempt to give a generous preparation for life. They follow in a general way the lines laid down by Matthew Arnold in his theory of a liberal education. Foreseeing a further development of the struggle between realists and humanists than had occurred in his time, he urged a combination of both aspects: "The ideal of a general, liberal training is to carry us to a knowledge of ourselves and the world. We are called to this knowledge by special aptitudes which are born with us; the grand thing in teaching is to have faith that some aptitudes of this kind every one has. This one's special aptitudes are for knowing men—the study of the Humanities, that one's special

aptitudes are for knowing the world and the study of nature. The circle comprehends both, and we should all have some notion, at any rate, of the whole circle of knowledge. The rejection of the Humanities by the realists, the rejection of the study of nature by the humanists, are alike ignorant. He whose aptitudes carry him to the study of nature should have some notion of the Humanities; he whose aptitudes carry him to the Humanities should have some notion of the phenomena and laws of nature. . . . The prime and direct aim of instruction is to enable a man to know himself and the world. Such knowledge is the only sure basis for action, and this basis is the true aim and office of instruction to supply. To know himself, a man must know the capabilities and performances of the human spirit; and the value of the Humanities, the science of antiquity, is that it affords for this purpose an unsurpassed source of light and stimulus. . . . It is a vital and formative knowledge to know the most powerful manifestations of the human spirit's activity, for the knowledge of them greatly feeds and quickens our own activity; and they

are very imperfectly known without knowing ancient Greece and Rome. But it is also a vital and formative knowledge to know the world, the laws which govern nature and man as a part of nature. This the realists have perceived, and the truth of this perception, too, is inexpugnable."

In sympathy with this sane view of education the curriculum is a comprehensive one. There are included in it not only the traditional subjects: mathematics, classics, science, history, modern languages—one finds there also music, drawing, manual training. These appear in the course as either integral parts of it or as electives—they are pursued also out of school hours by those who have peculiar talent for them.

There is provided also some instruction in hygiene and physical training. It is hardly stretching a point to include among academic influences athletics, when they are pursued in a rational fashion and not merely with a view to success in interscholastic matches. The great games of football and baseball today, and rowing also, require a grasp of the theories and a promptness of decision which

are often effective in awakening the powers of a dormant intellect.

When we have placed the aim and theories of our plan in the most favorable light we must in all frankness acknowledge that we fall sadly short in our performances. "The European boys," writes an American lad of thirteen, "are way ahead of us. I have been corresponding with a French boy and he asked me in his last letter whether in America we had made any great progress in our view of international relations." It is a fact, much as we regret being obliged to confess it, that the English schoolboy is one or two years ahead of ours and that in the upper classes of the English public schools they do work in classics, and in science as well, that is on a level with that of our Sophomore and Junior classes at college.

It is not that the American boy is less capable than the youth of Europe or England; there are serious defects in the home and academic influences.

If they are to increase in learning and intellectual power our boys must begin their real education earlier. By twelve years of age a

boy should have a sound foundation in the elements of English, arithmetic, history and geography and some knowledge of French or Latin, preferably the latter. They should also have acquired the power of concentrated attention and know what it is to work hard. Much can be done in the home, by starting at an earlier age, by keeping the boys regularly at school, as we have suggested, and also by laying emphasis upon the importance of the highest possible attainment in their education.

"I do not expect my boy to become a scholar"—this is one of the familiar utterances of parents—"but I hope he will get through." One never hears the suggestion, "I do not expect my boy to be really strong and healthy; but I hope he may be well enough to keep out of the infirmary." The success of the boy in athletics or in getting a place in so-called "extra curriculum activities" is frequently counted as important as his attaining a high average in his studies. A similar spirit is found at the university. Social prominence, popularity in college and equally, today, in general society, carrying on the college papers

and management of teams are on a level with outstanding performance in studies. A few years ago a professor at one of our universities declared that athletics were to the mind of the college student almost the only real thing in college. Clubs are eagerly sought but little interest is shown in qualifying for *Phi Beta Kappa,* which is the noblest of them all.

The schools have allowed themselves to be influenced by college and the outside world. It is for them also to seek a change of heart and become more faithful and more enthusiastic in preparing their pupils to meet and perform the duties of life. In this new world that lies before them the work will be done more than ever before by men of able and well trained minds.

It is clear that a finer kind of influence can be exerted by the private schools. They have not yet taken advantage of the great opportunities which are offered to them. There must be other developments than those which we have emphasized in the curriculum. New and better methods of presenting all the subjects must be discovered. Herein lies for the private school a chance for service. Experi-

ments are possible which cannot be made in our great public school system. Already there has been great advance in the teaching of English and history. Learning by rote from the text book has been abandoned. It is the custom now for even the youngest boys to turn to books of reference for the broader study of topics assigned to them. They learn very early in the course to collect data and compare and draw inferences from them. Knowledge of science comes from experiments made by the pupil himself in the laboratory. The whole theory of the presentation of mathematics has been changed. Arithmetic, algebra and geometry are taught, not as separate subjects but as parts of one branch of human knowledge. Classics are treated in a freer fashion. The "Hale" method of reading at sight has been adopted in some schools. Many are using the "Dalton" and the "project" methods, or making experiments with some of the principles underlying them. There is a constant moving of the waters. Psychology and the science of education are letting down their nets and bringing in facts and theories which tend to enliven the minds

of teachers and to make their work more interesting to themselves and to their pupils.

The chief advance in secondary education will be made not simply by changes in methods, however admirable, but still more by improvement in the personnel of the teaching staff. We have already remarked that the teachers in these private schools are men. A weakness in the past half century has been that they often took up the work with a view to earning enough to support them in preparation for some other profession—law, or medicine, or the ministry. The natural result was that the calling of the schoolmaster lost the high regard in which it was held in our early history. Almost anybody with a fair education could prepare boys to pass college examinations, and the result was that the schools became simply places for getting boys into college and the teacher's object was to apply the process. "Preparatory" schools they allowed themselves to be called instead of secondary schools, which aimed at giving a thorough training in the second stage of education, from which the graduates might naturally proceed to college, if they desired to do

so, taking the examinations in their stride. And the teachers were interested tradesmen, not members of a great profession.

With the growth of boarding schools it has become more generally understood that the secondary school has the key to the making of the man in his intellectual life as well as in his moral and spiritual life.

The school now is beginning to count as never before. An Englishman, when asked where he was educated, will reply "at Eton" or "at Harrow" or "at Clifton" or at some other public school and will add, if he be a university man, and "at Oxford," or "at Cambridge." With us the custom of regarding the boarding school as the chief contributor to a boy's education is growing steadily. With this tendency there has been an increase in respect for the calling of the schoolmaster; the greater regard is manifested by the desire that there shall be offered a higher rate of remuneration. And so in many of our schools there have been established endowment funds the object of which is to increase masters' salaries. No longer are we satisfied with sojourners in the land. They must be permanent citizens.

They must be given means for the support of themselves and their families in sufficient comfort during the working time, and, as their powers diminish, there must be pensions available for the later years. The two things working together — the appreciation of the dominant influence of the schoolmaster, and the realization that he must have adequate pecuniary support, are doing something towards enhancing regard for the vocation of the secondary teacher.

Young men choosing their life work are turning to these schools in greater numbers. I believe I am correct in stating that of the graduating class of Harvard University this year (1925) a larger number are headed for teaching than for the law. With this encouraging turn we may insist upon a higher standard of excellence in those who shall give themselves to the work. In the English public schools none but scholars of high standing need apply for masterships. Many of them have been also fellows of their colleges. They find in the instruction they are required to give at the schools a sufficient stimulus for their intellectual life. The headmaster of

Winchester School, England, told me that he was resigning his office at sixty years of age because it was impossible for him to administer the school and at the same time keep up with all the new discoveries and advances in scholarship which must be the equipment of one teaching the upper form as the headmaster is required to do. With the high record in learning that will be required, we shall also ask for some training in the science and art of education in order that the master may have a knowledge of "the technique of teaching and of the way young minds work." All this, or much of it, is coming to pass in these days. There never was a better outlook for this phase of our education.

The outcome that we look for is a supply of two classes which have been comparatively rare among us. The one is the "all round" man—an athlete of skill and power and a man interested and instructed in the things of the mind. Such men are unusual in America. Our athletes, generally speaking, are not scholars and our scholars are not athletes. Men now have to choose between sport and study if they would represent their college in

games. So great an amount of time is required in order to reach the professional standard established for games that men have little chance to do their work, and the man who is interested in his studies must satisfy himself with the minor sports which have less value in their effect upon character. If we can succeed in some measure in persuading parents and college authorities that the present requirements for intercollegiate matches, fostered by professionals, are inconsistent with high performance in studies, and if we can by better teaching stimulate the boys in secondary schools to aim at high standards in their studies as well as reach a reasonable proficiency in games, we shall take an important step forward. There should be a great company of all-round men produced by our colleges and schools if these changes can be brought to pass.

Another aim of the secondary schools each year should be a group of "scholars." We have been obliged to confess that our boys are two years behind those of Europe. We must now commit a further act of humility and acknowledge that we have no "scholars"

in the European sense of the term. This is one more sin to be laid to the charge of our accepting the position of "preparatory schools." All the students of the upper class are brought to a point at which they may be expected to get through the college entrance examinations. Some few are ambitious enough to aim at honors in these tests. But there is no thought of giving an able boy as advanced instruction as he is capable of receiving.

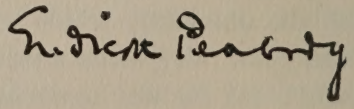
We have no body of "scholars" who can compare with those of England or the Continent. The reason for this we have attempted to explain in part. Another cause is found in the organization of our schools. The studies of the forms or classes are arranged with a view to the students being promoted each year. In a school with six classes a boy is expected to take six years in getting through them. At the end of his sixth year he is ready for college. If he is too young for college life he is sent abroad or uses up a year in some other way. In the English schools a pupil is carried on as rapidly as he can profitably travel. Promotion may be

gained at any time in the year. He may reach the upper form at an early age, much below his time for university life, and there, in the upper class, he does advanced work and becomes a highly trained scholar.

Such an ideal as this is possible for us. We have a supply of boys who are capable of excellent performance and already many of our masters are able to give this higher instruction. It would mean a larger body of teachers with the additional expense that this would bring and it would require interest on the part of parents that their sons should acquire something of higher learning and should allow them to remain at the school for the purpose. If these were given it is believed that a goodly number of boys would be stimulated by the pleasures of intellectual growth and by the competition for scholastic honors at the university which would be fostered by the plan. Very soon a private boarding school will blaze the way towards this inviting mountain top and we shall have a race of scholars as well as of fairly well educated men.

In the meantime we have no excuse for standing still—the "new plan," so called, for

entering college, which has been accepted as the regular plan by some of our schools, gives opportunity for starting on our way. Under this system the records of candidates for the last three years of school life preceding the last year are presented to the university authorities. These cover the subjects of general training to which we have referred. If the records are accepted, then the candidates are presented for examination in four subjects selected by themselves or by the school authorities. During the last year, therefore, their time can be given to intensive study of these subjects, and the result should be a fairly thorough knowledge of them, sufficient to gain distinguished credit in the comprehensive examinations submitted by the College Board of Examiners.



ATHLETIC INFLUENCE

BEFORE we try to analyze the influence of athletics in their relation to schools, it may be worth while to look into the origin of two words. These words are those which are applied to the time free from academic duties, in a boy's school life. Note they are of old English coinage. One is *play,* meaning to amuse one's self, the other, *game,* a word given to any form of amusement resulting in mirth. There are three others which became integral parts of the English language in the Middle Ages and which have interesting meanings for us as well. *Sport* has as its root enjoyment, diversion or fun. *Recreation* reflects its function—the re-creation of the tired mind or the restoration of the fatigued body. *Leisure* suggests permission or license from work. Is it any wonder that the English stand for the personification of sport for sport's sake? Into their language came these descriptive words of what games to them imply.

We must see then if these words which we commonly apply to school athletics are directly applicable. We speak of playing baseball, football and tennis. Do all the boys we ask to play these games amuse themselves —are some of them even amused? Add to the list rowing and track, and do they re-create the mind or restore fatigued bodies, as performed under intensive school coaching systems that look only for success? Do they result in mirth born of a light heart? They are engaged in with permission, yes—but with how much license? Are they all sports for enjoyment or fun? The word *fun* appeared in English literature in the seventeenth century because needed by boys to describe best what they most desired in their play, their games, their sports, their recreations, their leisure hours. "In any field of endeavor your true and authentic amateur is a man who plays a game gleefully"—this is the true criterion of sport.

It then appears that schools must bear in mind the very evident fact that the time set apart for relaxation from studies must be provided with forms of pleasurable exercise. The

emphasis should be laid on fun, for enjoyment is the antidote for fatigued minds. It is important to call this form of athletics to special notice, for the tendency today is to divorce athletics from their dual educational part in the curricula of our colleges, and if we are not careful, in our schools as well.

Let us now turn to the origin of the word *athletics,* for it carries our thoughts into new and totally different channels. It is a far older word than either *play* or *game,* a Greek derivative, meaning a combatant for a prize. The first athletic games at all akin to the formal athletic events of today were, as everybody knows, those of the Greeks at Olympia. The first records of these contests, we are told, date from 776 B.C. It seems proved that they originated as a way of "testing endurance and strength with an especial view to war." They were serious contests, instituted as a means to an end, not games for pure relaxation or fun, but a form of military training with implements of war, or for the development of courage, the building of hardy manhood. They were the forerunners of our athletics of today. Like them, our school

athletics are found to be a preparation for the everyday battles of life, through their effect in the building of character. I suppose this is the excuse for their existence in the present condition in which we find them. We must ask ourselves if it is an adequate excuse. We have, then, diverging purposes for our athletics, fun and character development, and the extent to which they diverge is becoming greater and greater. However, as athletics have diverged in form, have they not converged in effect?

Let us first consider the purely recreational pastimes and their function in school life. In any school we find that all its boys are not of the athletic type, and the question at once arises, Shall the school force all its boys to endeavor to become such? There is the non-athletic boy whose body lacks the power of muscular coördination. There is the musician or the bookworm, who would rather play or read than go out of doors. There is the nature lover who vastly prefers to wander over the meadows and through the woods. There is the imaginative boy who desires to build cabins and stage the life of the aboriginal.

There is the mechanical boy who wishes to seek out opportunities to create with his hands. Then there is the timid boy who dislikes any form of physical contact with his fellows, or one who has some insurmountable infirmity of eye or limb. The answer, I believe, is that there is no general treatment for these varying non-athletic types. Not to force one to try to be athletic would bring him back in later years with the cry, "Why did you not make me play as the other boys did?" while to force another would be to clip the unfolding wings of genius. To carry out its full responsibility the school must study to provide adequate exercise in the open for these important cases which, though in the minority, are no less important. For the first, there are corrective exercises; for the second, a common-sense upholding of the adage *mens sana in corpore sano;* for the third, the school museum as an object for collections; for the fourth, the woods and fields; for the fifth, an open-air workshop; and for the sixth and seventh, a sympathetic adjustment of moods and values. These are not what have been termed "good normal American boys," but

that is not to say that they will not make their mark in later life, and we cannot afford to use one standard of measurement, nor should we wish to have but one.

This group which has just been mentioned is a small one, but for the development of such boys much time and thought is necessary. It can hardly be classed as a group at all, for it presents distinctly individual problems. These are the boys that are being neglected in the wholesale handling of organized games. In the first place, the boys who lack muscular coördination are of two types: those who are sensitive before other boys of their deficiency, and those who, though consciously awkward, wish to learn. The former must be coaxed into group games, the latter can be encouraged to join duffer divisions. Both invariably improve, and are happy in their increased accomplishment. The musicians, the bookworms, and the nature lovers frequently isolate themselves, not because they lack athletic ability, but because their recreative instinct lies elsewhere. As a rule they improve under and enjoy sports, and should be asked to divide their free time so that they do not miss the

opportunities of which they will unconsciously deprive themselves if left unadvised. The school must be aware, however, that here and in the two following cases it may lead a real genius away from important fields of self-expression. Outdoor dramatics will often provide a group opportunity for the imaginative and mechanical types, and for the latter model yacht racing has lately opened a great field for competitive sport. The timid boy, though at first perhaps the most discouraging problem, has in my experience latent in him the germ of the most sublime courage. Both in football and during the Great War I have seen timid and retiring boys drive themselves through sheer character to become the most fearless and splendid examples of real manhood. Their timidity is rarely, if ever, cowardly, and experience, I think, will prove that they present problems of short duration. The fear of fear proves always the antidote of the timid. Lastly, for the infirm boys, two school fields are at least open, managerships and crew coxswains. Their craving for self-expression in the afternoon world of a boys' school presents one of the most touching problems, and

one that most repays effort and ingenuity to overcome. To provide such boys with normal inter-relationships not only has its more than adequate reward on account of the pleasure it gives the boys concerned, but lifts a load from the hearts of parents who have felt their sons cut off by misfortune from their rightful playmates.

There is little doubt, I believe, in the minds of schoolmasters that the athletic influence, if properly introduced, offers to these boys a real and valuable opportunity for self-development, and which a careful athletic curriculum should take into account. They will not provide the "letter boys" of the school teams except in rare instances, but they are the ones for whom physical education today is doing so much in bringing them into the great fold of young men who wish to do something for the betterment of their bodies, boys who would otherwise develop into one-sided and unhappy men, incapable later of enjoying their companions at play.

We may now turn again to the Greeks before we proceed to discuss the far larger group which is so strongly influenced by athletics.

We have found that the Olympic Games originated as a preparation for war, but we also find that the belief was "that the body of man has a glory as well as his intellect and spirit, that the body and mind should alike be disciplined, and that it is by the harmonious discipline of both that men best honor Zeus." It is perfectly clear, I think, that the interest in athletics has progressed along two distinct lines, and for two distinct purposes. The first is that which has arisen purely for the accomplishment of physical development; the second occupies the field of competitive games.

The most encouraging fact is that, as has already been said, they are converging now to produce a higher type of manhood. I can remember distinctly when I was a schoolboy that we took no such interest in the development of our bodies as boys and young men take today. We played our games, but heard nothing of the advantages of posture and carriage in relation to our success, nor of their hygienic value. Departments of physical education were embryonic, or only in their infancy. Let us, therefore, first discuss what

has been accomplished on the side of purely physical education.

It is undoubtedly true that the old type of gymnasium with its prescribed equipment of dumb-bells, chest weights, ladders, rings, horses, and bars is losing its interest, and is less and less in evidence. The old-fashioned gym floor is being replaced by open-air cages where outdoor games can be played under cover in winter weather. The "college strong man," as judged by certain tests of strength made after long and lonely practice in such old gymnasiums, is little heard of. His decadence has been the natural result of his lack of suppleness, and, therefore, inability to take part in games with his fellows that require deftness and rapid muscle coördination. An amusing account of the now discarded tests that athletes took has recently appeared in an article on school and college athletics. "After an examination of your heart, you were led over to a chain which was fastened securely to the floor and you were directed to pull it. Just what was supposed to give, I have never found out, but when you had indicated by facial contortions that you could

not pull the chain out of the floor, you were released. You were then handed a funny little thing to squeeze. With this instrument you felt that you had been about as successful as you had been with the anchored chain. The parallel bars suggested two more contests of endurance. You chinned yourself as many times as you could, and you dipped as many times as you dared. With the aid of mathematical formulæ you were finally informed that you had a strength test of five hundred points. This was not enough to make you eligible for the crew, so you returned to your room to practise dipping and chinning, and in the brief period of two days you waxed in strength by two hundred points, and were then eligible to pull an oar."

The accent today is on prescribed physical examinations, including studies of posture, and the individual corrective exercises that follow. With these accomplished, pleasurable, competitive games are advised, preferably those played out of doors. This is a common-sense plan that is not only being generally accepted by schools and colleges, but is being heartily subscribed to by the boys themselves.

A recent schoolboy athlete of great promise, when he found himself in the D class under the Harvard Freshman Prescribed Physical Training Program, instead of ignorantly turning up his nose and pointing to his schoolboy record, as a proof of his bodily fitness, asked for the corrective exercises to be prescribed at once, that he might gain the A class, which he shortly did, and later became a three "H" man in the University's athletics. This is but one instance to show the kindly acceptance by boys of modern physical education. No more are wholesale classes in dull calisthenics carried on, but corrective exercises for the needy, while those of correct posture play instead enjoyable games.

No one has preached more this modern doctrine of physical education, and no one has brought more recreative pleasure into the lives of young men than the late Director of Physical Education at Harvard University, William H. Geer. A eulogy of him written by one of his boys who caught the inspiration of his idea was one of the most touching tributes to his memory. "He taught that grace is more desirable than strength, that sym-

metrical development is better than bulging biceps. Despising hypocrisy and cant, he instituted a hygiene course for freshmen, in which, without mincing matters, he frankly and dispassionately told the truth. He preached the gospel of fresh air, plain food, sound sleep, and regular exercise in moderation. He spoke of sex, not as a prig, nor as a libertine, but as a man whose clean heart had reconciled the laws of nature with the voice of God." And for this young man "life had stopped being a bore; it had become a game." Physical education, therefore, has become a means to an end, and that end is games.

To turn now to a study of what the majority include in the term "athletics" in our schools and colleges. I suppose that no one will doubt that the lowering of almost every record in track, and the improvement in the skill with which American youth play their games, has been due to the intensive athletics that have gripped the country. We, too, are no doubt proud of the fact that today the Olympic Games are won by the United States by a large margin of points—that the tennis inter-

national championship is held in this country —that we have won once in that most ancient of English sports, the grand challenge cup at Henley. These and many more point to our supremacy in athletics. In no country, however, has commercialism in sport reached the point it has here, with professional baseball, and the enormous crowds that attend the football contests each autumn, not to say those that gather around the ringside, and to see other professional contests.

The question now is, How much have we lost from this intensive point of view toward our games, and where is it leading us? Has the level of our sportsmanship kept parallel with the level of our proficiency, and what is more important, has the level of the enjoyment that the participants gain kept parallel as well? I think that most of us today are beginning to doubt whether we have not overstepped the real purpose of athletics. Dr. Wettstone of the University of Dubuque feels so, so strongly that he has abolished athletics. The *Nation* writes thus of his action: "Although not one of the most important of our colleges, the change is a pleasant sign that

the institution is sufficiently independent of donors and alumni to feel free to take this step and to state the reasons. The head of the institution is evidently ready to risk being regarded as an old fossil. He objects to the fact that coaches and athletic directors are paid three or four times the salary of the heads of other college departments, and referring to the competition of various colleges in offering scholarships to athletes, he says: 'I have come to the conclusion, as head of the University of Dubuque, that either I must step out of intercollegiate competition or I must sacrifice my moral principles.' He finds that things are at such a pass that when approached by scouts, the high-school athlete asks, 'How much do I get?' instead of 'How does the school rank as an educational institution?' What makes Dr. Wettstone's action more interesting is the fact that he was a successful undergraduate athlete himself. We believe that the step will help and not hurt the University, for we have felt for some time that that college which would frankly advertise that it was without a million-dollar stadium, a winning football team, or a good baseball

diamond, and had no paid coaches would make a hit. Reed College in Oregon profits, we believe, by its abolition of all competitive games with other institutions. But our universities are as slow to grapple with the evils of athletics as are the churches with militarism. Having sunk millions in great cement and stone edifices for athletics, they feel that the alumni would refuse to permit the giving up of extra-mural competitions."

Certainly from the point of view of the schoolboy there have been many unfavorable results, if we consider the athletics of a school a part of its educational curriculum for the development of character as well as muscular skill. No doubt Lord Wellington's reference to the playing fields of Eton was made because his men showed the development of character, and no doubt in the late war the value which our private school and college boys had gained out of their athletics made them of officer material in the ranks. Is not it, therefore, the most important thing to safeguard the character-building qualities that our athletics provide rather than to develop mere skill and the lowering of records? Is

not this what we must cherish and hold? Back in the early days of our schoolboy lives, for example, if one will read the early accounts of the play hours of boys who attended the old New England schools, he is struck with the fact that those young fellows had a wider range of afternoon activities, and the entire management of their play was in their own hands. And with such examples as one reads in the maritime history of Massachusetts, when young boys went to sea as masters of vessels at seventeen, and as cooks at ten, can we argue ourselves into the belief that character and dependability were not more developed in those days than now, when our youth have their playtime organized, and their games coached, and where they have been cut off from the opportunity for initiative and the ability to mix with each other without a mediator to settle disputes? I believe that we shall see a distinct reaction in our schools and colleges against the over-organization of our sports. The coach, now long in the ascendency, will again disappear, and we shall find that those boys and young men who are fitted to be leaders will lead in the development of

their sports, that those who are fitted to organize will attend to their organization, and that out of the future will come a generation of young men more able to carry on themselves their own recreations, in which more sturdy character will be built, and where maturity of purpose will be gained at an earlier age.

It has recently been said that: "A civilization that creates a leisure which it cannot rationally use may well be in greater danger of destruction than one that has no leisure at all. A civilization that bores its beneficiaries is perhaps even worse than one that overworks its slaves. A world fit for democracy is a far easier aim than a world fitted for leisure. Democracy can stand the test of war. Whether it can stand the test of uninspired leisure and survive is quite another matter. At least we should begin to recognize the problem and the necessity for its solution.

"The great problem before us today is to create a civilization that does not degenerate under leisure. This can be done only by setting in operation forces making for a culture that recognizes, as no civilization since the fall of Rome has been required to do, that

leisure is and must be a means and not an end; that its true value is measured by what we do with it—by whether it lifts us or lowers us in the great world of intangibles, the world not of material but of spiritual values."

In the discussion of the present abuse of athletics in England, Dr. Arthur Shadwell writes: "The point is not that they play as a relaxation in leisure hours, or even that they watch others play, but that they think of nothing else. It is no longer recreation, but the chief preoccupation of life."

There is one thing certain; that man is a gregarious animal. He longs to belong, and this has been the cause of the invention of our multitudinous games. From this desire of young men to belong have grown our teams, and the resulting team spirit, have grown also the audiences that follow the teams, that have resulted in the school and college spirit, and that have thrown our young men, without the necessity of draft, into our armies, and have developed their national loyalty.

Let me now ask you to consider what is the modern trend of schoolboy athletics. It follows two schools of development; that which

believes in entirely intramural contests, and that which supports interscholastic relationships. There is no doubt that schools which follow the intramural plan of athletics reap certain distinct advantages which are lost if interscholastic contests are permitted. In the first place, no teams leave a school of an afternoon without causing interruptions in the scholastic curriculum, and the cost of transportation is always a heavy burden on school athletic finances. It is also, no doubt, possible to develop a splendid system of intramural contests which provide many opportunities to practice the advantages gained from athletics. In the English universities, where the college plan of competition is so fully developed, it has always been found advisable to have university contests. No doubt this dual plan, by the very fact of its general adoption, is the better. Interscholastic contests provide the advantages of a wider interscholastic relationship. They permit schools to play the part of generous hosts; they develop a type of sportsmanship under greater competitive stress that is not possible to develop in intramural contests.

Feeling often runs high between school clubs, it is true, but the control of undergraduate feeling is, however, so important that the opportunity to practice it in the more intense situations that arise in outside contests is well worth while. There is one New England school that has apparently felt the need of inter-relationships of a broader type than the intramural, and has widened its field in recent years by meeting in competition other schools. Certainly one of the great purposes that inter-scholastic contests nourish is to unify school spirit, to develop common loyalty, which is, under the intramural system, divided and impossible.

In such a discussion as this it will be worth while to consider at some length the abuses of athletics today in the schools. In the first place, over-organization seems to be one of the worst modern features. Recently some one who was writing about the establishment of a nature club in a school said "that his boys were running to him all the time asking him to start an Ornithological Association in the school. 'Not on your life,' was the gist of his reply. 'If I start such an association you will

have a constitution and by-laws; president, secretary and treasurer—Yes, and a manager, before you know it, and all will be off. I go out every such and such day at such an hour. Come along if you want to.' " Organization may be an American characteristic of which we are proud, for I believe in the Boxer Rebellion America's contribution in the defense of Peking was notably that of organization. Lately I have read, also, an amusing article by the rector of a parish who refers to the present-day emphasis on this very organization. He says, "We organized. How we organized! We organized the babies into a Cradle Roll. We organized the boys and girls into Scouts and clubs of a dozen different varieties. We organized the young people into dramatic associations, bands, choruses." This very organization has come to bear the misnomer of efficiency. It robs us, however, of the more important spiritual relations which are the very reasons, after all, for which we organize. It should certainly be possible to keep out of schoolboy athletics at least the so-called efficient systems that call for complicated management and the like. No less

an authority on organized athletics than W. J. Bingham writes: "I am, however, willing to subscribe, and do subscribe, to the view that our athletic sports are over-organized. When schools will enter no protests against pre-season football practice, and when they will allow outside organizations or individuals to provide summer camps for this purpose, such an influence must be labelled as dangerous, and cannot be condemned too strongly. This condition prevails because in some communities there exists an element so thirsty for athletic victory that it is willing to provide such facilities and even subsidizes the athletic coach by popular subscription. In a few instances boys have been encouraged to change their residence in order that they might play on the football team of a neighboring city."

In the early athletics in this country it was not thought necessary to have special uniforms, though it must be admitted they all tend to help the spirit of the team which is the answer to man's craving to belong. Magenta handkerchiefs were sought by the first Harvard crew to mark their identity—to establish them as a unit. This was the origin of the

Harvard crimson. Certainly uniforms should not be paid for out of the coffers of the athletic association, which spends in such an event the major portion of its income on the uniforms of its major teams, though the income is drawn from the pockets of every boy's parents. Also it does not seem necessary to have paid officials for schoolboy contests. Today we hear at the final contests of our schoolboy baseball games the professional umpire announcing with unction the batteries of the two teams. Our sense of proportion should make such a happening ridiculous in our eyes. Better far that our officials should be chosen from the alumni or faculty of our schools, establishing a mutual confidence in their fairness that would help to lift the whole tone of our interscholastic sports to a higher plane.

In all branches of sport during the past two decades the coach has been in the ascendency, and with his coming a recompense entirely disproportionate to the service rendered has been asked for and paid. Already there is becoming a healthy reaction in the establishment of a relationship between the salary of professor and coach, and the high

schools of New England are now searching, as the independent schools have, for more "teacher-coaches" than ever before in recent years. A year ago Mr. W. H. Geer wrote, "Many schools, too, are eliminating the professional coach and substituting the teacher-coach, elected by the school committee as a member of the high school faculty and directly responsible to the principal. Such coaches are free to strive for worth-while objectives in athletics. They can teach sportsmanship, foster clean play, and see that a desire for victory does not develop into a desire for victory at any cost. They do not hold their positions by virtue of having winning teams." So far the professional coach *per se* is practically confined to the college world, and I know of only a few instances where the independent schools have employed them. The function of the coach should be exactly parallel to the function of the master in the classroom, to instruct how to play the game, not to direct and organize the play itself. There is much truth in the statement that "the teacher develops the independence of his pupil; the coach takes away that inde-

pendence." Coaching from the side lines, even in baseball, where it is openly permitted through a system of signals, is now being given up in the best secondary school games, and I believe heartily that an experiment tried in the rowing coaching at Harvard University where the varsity oarsmen coached in the early season the raw freshman recruits did more to establish healthy class inter-relationships and a keener knowledge of rowing than was admitted. Certainly it would be well for schools to consider allowing the captains of their teams to conduct their practice at least one day a week. It is believed it would develop leadership, responsibility and loyalty to a greater degree than can possibly be gained under the system where the team waits on the field almost inert and helpless until the arrival of the coach.

Unquestionably we have good and bad coaches to deal with, coaches whose ideals of sportsmanship are low, and those whose ideals are high. And it is, moreover, absolutely true that the plastic boy will adopt and willingly follow whatever coaching system he develops under and be loyal to it, even if its standards

are not what they should be. Give the average American boy, or the boy of any other country half a chance, and he will be a good sport. Dr. Alexander Meiklejohn has said the same: "The young American is a good sport if he gets a fair chance at being one." The harm is done by the type of coach over him. The accent is so strongly on the side of winning that the unprincipled coach will descend sometimes almost unconsciously to methods that lead toward victories, and so warp his own point of view and that of the boys under him, that they come to believe that their low plane of sportsmanship is, on the contrary, an acceptable one.

If a more common-sense point of view is not taken in regard to coaches in general their use will become the "height of the ridiculous." Have we not perhaps reached this state already where there are "as many coaches on the bench as we have players on the field? Many of you who have attended football games in the Stadium at Harvard must have wondered at the number of coaches who cross the field preliminary to a game." Have they not usurped one of the definite

educational values? They are "the brains of the team. The initiative of the game originates in the minds of coaches and not in the minds of the players. Boards of strategy determine what kind of an offense shall be used, and an elaborate system of scouting is responsible for the defensive tactics used against each of our opponents."

Here let us pause to deplore the lack of confidence between reputable schools. Only recently I have heard of a school which was following out what is an unfortunate, if not disgraceful, custom of submitting to its opponents the list of officials they had chosen as umpires, referees and the like for a coming contest. Objection was found to one of the number, and not a very courteous objection at that. What sort of impression can be made on boys if they know, as they do, that their school takes such a petty, ungenerous point of view toward officials selected in good faith by the rival school? We hear it argued that it spoils the game if the officials are not responsible parties—exactly, but who is to be the judge? It is vastly better for the character of a boy to learn to accept umpire rulings,

because of the sincere belief in the good faith of their opponents, than to benefit by any other consequence that could arise out of accidentally wrong or even partial decisions. Would that the schools which play together could bring themselves to decide to eliminate the paid official and accept faculty or alumni ones instead, with a gentleman's agreement to stand by their decisions bad or good, because of absolute faith in their opponent's intention to do the right and fair thing. The faculty umpire is, as a rule, dangerous, only because he will lean over backwards to be fair to the rival team, and thus occasionally overpenalize his own school boys. This, however, is a matter of small moment.

There is also even in school athletics the shrug of the shoulders over the eligibility of boys representing other schools. The eligibility of a boy to represent his school should be a matter entirely at the discretion of his school faculty. The matter would be better governed, I am convinced, within a school if it were settled on an individual basis without the necessity of rules—and confidence between contending school administrations

would remove interscholastic bickering and backbiting. Should the question of eligibility to play in games be used *at all* as an incentive to get boys to work at their books, which is the fundamental purpose of the school? Is the relapse when this pry becomes ineffective at a season's end a healthy sign toward intellectuality? Are we not on the wrong track in using such a method?

In my experience in both school and college contests a generous spirit of good faith on the part of one rival has never failed to result in gaining the same from the other party, and as a tribute to the sportsmanship of the race, it is generally repaid twofold. Mr. Bingham has touched upon this phase as follows: "Another evil, not confined to football but applicable to all athletic sports, is the suspicion in which athletes are held by some rival institutions. There are some colleges, or college graduates, who subsidize their athletes, and because there is a fine line between the deserving boy who receives aid and the college athlete tramp who expects assistance on account of his athletic contribution, we have a financial inquisition of the innocent. If a

boy is a candidate for an athletic team and is dependent on his own resources to meet his college expenses, he must account for every cent he earns during the college year and in vacation periods. The motive behind every gift is questioned with suspicious apprehension. I am quite in sympathy with conferences, and I believe it is our duty to eradicate every evil of athletic sports which exists, but I am also of the opinion that the status of eligibility of a boy ought to be a matter for his own college to decide. We are too suspicious of our rival institutions, and if as institutions we are going to be suspicious of each other, it is only natural that our boys should develop or absorb these same tendencies."

Are there any who doubt that Dean Le Baron R. Briggs could not have settled alone Harvard's cases of eligibility to the entire satisfaction of Yale and Princeton, simply because they believed him to have accepted this spirit of mutual confidence? He wrote that it was "inexcusable not to use your opponent a little better than yourself, not to trust him a little further than you trust yourself."

We have now another aspect of the abuse of athletics to ponder over and that is the resulting fatigue, both nervous and muscular, that arises from intensive competitive games. I am not referring to actual bodily harm either of strain or injury, which is another topic. There is very little doubt that unless more care is taken to prevent overfatigue, because of its direct influence as a detriment to scholastic work, particularly as shown in listless study periods following hard practice or contests, we shall have to admit that athletics are not functioning—their purpose being a recreation which results in better mental accomplishment.

In closing this discussion of some of the obvious abuses of school athletics, what appears to be one of the most pernicious phases has been saved for the end—the ridiculous publicity, even to actual exploitation, of the schoolboy athlete for advertising purposes. This phase includes pre-season practice and post-season games, local leagues and championships, newspaper hero worship, and absurd monetary expenditures, including the income from gate receipts. The first of these has no

raison d'etre, having been done away with by most thoughtful college authorities as unwise and untenable. Certainly no school under these circumstances can justify it. The post- season contest has for the same reason no logical excuse, for it has no counterpart in the school's scholastic life. Local championships and results of imaginary or organized leagues can be largely laid at the door of the press. Mr. Geer writes: "Another unfavorable tendency in secondary school athletics is the unnecessary showering of honors on winning athletes. A desire on the part of the school and townspeople to honor the members of victorious teams finds expression in various forms. This matter assumes such proportions in some schools as to become a travesty on amateur sport. If it is necessary to arrange complimentary trips for successful teams and give elaborate banquets at the close of victorious seasons to pay boys for athletic services rendered, we are forced to admit that all the talk about sportsmanship and loyalty in connection with athletics is hollow mockery. . . . Another unfavorable tendency in high school athletics that is fraught with a good

deal of danger is the mania for State and National championships. In college athletics, where the players are more mature than high-school boys, we find that the trend is toward a reduction in schedules, and an elimination of post-season games, with less and less attention devoted to sectional and National championships." And the absurd antithesis to this wise point of view is set forth by this transcript from a morning paper. "The apotheosis of school sports will come this afternoon in New York, at the Yankee Stadium, when the nine of the L—— Technical High School, of Chicago, scholastic champions, will play the team of the F——— High School, Queen's and inter-borough leaders. An intercollegiate football game which attracts twenty-five or fifty thousand is considered a great spectacle. More than sixty thousand will see that game this afternoon." How can boys so glorified ever regain their sense of proportion?

There are some wise schools that never allow their athletes to be pictured in the newspapers. It would also be better if no individual pictures appeared in school magazines

but only those of teams. Many boys between the ages of fourteen and eighteen have their names in press headlines and their individual portraits on the sporting pages who will never again in their lives, save possibly in the college athletic world, assume such prominence in the public eye. Already their names are being broadcast on the radio. No doubt the prominence given in the press to a school, when successful in its athletic contests, is what may be called under present conditions "good advertising." Would it not be more worth while and logical, however, that schools as institutions of learning advertised their product—scholars, rather than their by-product—athletes? Collegiate "stuff," as it is called, should be kept out of school athletics. Training tables, for example, have no legitimate place in schools. "Varsity" is clearly a misnomer for schoolboy teams. Instead of permitting and encouraging its use, would it not be of more educational value to point out that the word is derived from "university"? A school is not a university.

Finally the costs. A fair estimate of the expenditures of the average schoolboy for the

accessories of his scholastic education in books, stationery, and the like, amounts to not over fifteen or twenty dollars a year, while the cost of the same boy's athletic equipment frequently amounts to this for one athletic season alone. It requires no argument to prove the absurdity of the ratio. Yet parents will frequently indulge their boys with some expensive piece of athletic equipment when they will refuse him the purchase of a reference book, recommended by the school, which would be a permanent addition to his or his family's library. In the words of the prophet "these things ought not so to be."

The whole business of the magnification of schoolboy athletics is so farcical as to be an indictment of the intelligent common sense of persons connected in any way with the true purpose of education.

Before turning to discuss athletic influence for good, it may be of interest to the reader, as it was to me, to read the essay of a French boy of sixteen to whom was put the subject: The Place of Athletics in a School. France, unlike England, has been a country slow to see the place of competitive games in a school

or college's curriculum, and to adopt them as such. A. N. Escouplaire of the Ecole des Roches writes: "The great usefulness of athletic games in school life is that these games develop both body and mind.

"The physical qualities that games procure to school boys are strength and health, both by being played in the open air. When I said that athletic games developed the mind, I meant that they developed certain qualities of the mind such as the will, a kind of spirit of manliness, of solidarity, of fair play, and responsibility.

"When a team of football players wish earnestly for the cup or the medal, they must train themselves with a *will* to win, without regard to the many difficulties that arise for the team from the nasty weather, the bad state of the playing fields, mud, pools of water, etc., the long distance of those fields from the school, and many other trifles that cool one's courage and enthusiasm. They must also wish to vanquish their opponents. That is how athletic games develop the will. As to manliness this is my opinion. It gives you a stout heart, especially if you are not strong

and play with much stronger opponents. I say that because, if in a match, you are afraid of receiving a few paltry kicks on the shins, the ball on the stomach or on the eye, it is no use playing. And even if you know your opponent to be much stronger than you, you must fight manfully till the end, for the honor of your team: 'play on, play on, and play the game.'

"What does solidarity in games such as football and hockey mean? It means that every player must believe in the others' capacities, and play according to them, and not all alone, to shoot a goal and have vainglory, or his colours. It means also that every player must play for his team.

"Fair play? Everybody knows or should know what is fair play: to give equal chances to one's opponent, not to use unjustly of the advantages that chance gives you: and once beaten not to bear a grudge or to rage against those who have won, but smile and shake hands.

"I have said that athletic games develop responsibility. The captain of a football team well knows that his task is to bring his men to

victory, and each player knows that he has a special place in the team, and special things to do. That is responsibility in a football match, or in a hockey match, or in any other matches.

"All these qualities, which result of athletic games, and of which I have briefly spoken, help to form a strong character, and since a strong character is quite necessary in life, the value of athletic games is undeniable. Besides, a boy who should go in a school where no time is spared for games, would have an incomplete education."

Are not his findings just what, since the Greeks, people have come to believe is the value and place of athletics? It is not what they are, but what we make them, that needs our earnest thought. "Εἰδῶς, the Greek idea of good sportsmanship, sought for, and for a time attained, in the competitions of the Greeks, [is] a word untranslatable, but conveying the idea of 'reverence, modesty, courtesy, scrupulous sense of honor and fairness'."

There are, of course, as we have seen, those, like Dr. Wettstone, who see nothing but the abolition of athletics to correct the situ-

ation, and one cannot help but admire him for having the courage of his conviction. But the Volstead Act has not cured the evils of drunkenness, and a great many sober and intelligent people think it never will. What is needed in athletics is not a Volstead Act, but a common-sense point of view by those who play—by those who govern play—and particularly by those who look on. It is due in a large part to the utter selfishness of the latter that our sports have been degraded. It is overemphasis on the necessity to win, to satisfy a supporting alumni, that is to blame. In other words, we have ourselves, not the boys who play, to thank. "Defeat is a portion of every man born into the world. He must learn to accept it and, if he is to amount to much in his community, he must get from every check a certain stimulus to appeal from decision." "The alumni who are normally intelligent on popular subjects are surprisingly unintelligent in their demands for athletic victories. The teams must always win, and one defeat is longer to be remembered than ten victories." Why do we not act on this plain fact? The carping alumni know this well, but

refuse to believe and be led by it. "Any alumnus who stops to think knows that a good team does not prove a good college." It is at least fortunate for schools that the alumni have not as yet assumed the controlling influence—that committees of alumni do not direct school athletic policies. May such persons who are rightfully interested, but who are not the proper administrative bodies, never gain control. The college athletic program for afternoon recreation should no more be planned by the alumni than the college scholastic curriculum for the forenoon's intellectual work. With one purpose in view—education, mental, moral and physical—the school or college faculty should shape the policies for which they are alone responsible.

"Only once," writes Heywood Broun, "did I ever hear an official football speech which met with my entire approval. It was made by a Harvard captain. His team had lost to Yale by a smaller score than was expected. It had been a fast and interesting game. At the dinner when the team broke training the captain said, 'We lost to Yale but I think we had a satisfactory season. We have had fun

out of football and it seems to me that ought to be the very best reason for playing the game.' A shocked silence followed his remarks. He was never invited to come to Cambridge to assist in the coaching of any future Harvard eleven. His heresy was profound. He had practically intimated that being defeated was less than tragic."

I had the satisfaction, when Director of Rowing at Harvard, to receive the following letter from a university crew captain, but, like the football captain, no doubt his point of view was also tragic:

"I don't know that you remember my position in general—we discussed it at Concord—but my conviction has only grown with time that the chief end of sport in the University is indicated by the word itself. It is a delectable luxury to beat Yale but the necessity is to row a good race, win or lose, with no disgrace attached to the latter event."

What Dr. Alexander Meiklejohn wrote in an article on "What are College Games for?" applies also to schools. "There are two primary motives from which college games spring, out of which the essential spirit of the

games is made. The first is a desire of the players and of the undergraduate community which they represent; it is the desire for fun, for the sheer joy of competition with another college and its team. Taken all in all, there is no 'outside' interest of the undergraduate years which is so compelling or, within proper limits, so worth while as this. The second motive is the desire of the players and communities for victory in the games. This, too, is essential. There can be no game without it. If one does not wish and strive for victory, then one does not play at all. To play is to play to win." There was never a truer saying than this last. But because the hope to win springs eternal in the athlete's breast it does not mean that defeat cancels automatically all the joy of having played. This belief is what is killing true sport in this country. The hope of winning is the actuating cause; defeat the incentive to try again.

The cheering at college games has come to provide one of the salient features, but it has lost its spontaneity, its sincerity. "All shade and sensitivity is sacrificed in football by the pernicious practice of regimentation. 'A long

cheer with three Harvards on the end,' cries the man in the white sweater through his megaphone. It is entirely possible that at the precise moment he calls upon me and my fellows to declare ourselves there is stored up in none of us more than a short cheer. It may even be that we have no inclination to cheer at all. Still, the duty is heavy upon us and we must do lip-service," again writes Heywood Broun. The same was true of the crowd in the Colosseum—a purely selfish one that brought man to the level of the beast.

No, we cannot condemn games and shut our eyes not alone to their value, but to their definite place in an educational curriculum. "All work and no play makes Jack a dull boy" remains and always will remain a truism. The elimination of athletics would be followed automatically by more time devoted to scholastic work. It has been proved time and again that the reverse is true. It has been my invariable observation that during the autumn and spring terms in school when sports are at their height, a quite parallel apex is reached in scholastic attainment.

So much for the benefit derived in relation

to scholarship, and now how about character? Is it not perfectly true that "the right type of athlete has always been a credit to the scholastic institution which he represents, and a powerful influence for good?" I think so. Our problem then is to develop the right type. Clearly it is impossible to do so by the abolishment of athletics.

Permit me to quote once again from Mr. Geer and Mr. Bingham, men who have had a sane and manly point of view, and have been closer to the fire than those who annually cry for a "new coach and a new system," and who advocate the expenditure of eighty per cent from the athletic coffers on the five, nine, or eleven men who make up the major teams, with no thought or concern for the ninety and nine who deserve their rightful portion.

"The evils which have crept into our sports are there because educators have not accepted this phase of the boy's life as part of their educational problem. They have been unwilling to direct or recognize athletic sports until the evils have appeared, and they then find their schools menaced by a real danger,

which exists not because of the boys, but because of outside influences which could have been curbed had our educational leaders appreciated that natural tendencies cannot be suppressed in the American youth. We see hope for the future when teachers who are studying the problem of education are willing to devote a whole conference to discuss the health of the youth. Whether you wish it or not, this is your problem. Already we have seen that as soon as our best minds tried to find a place for athletic sports in their school program athletics moved a step forward; and they need your intelligent and sympathetic consideration.

. . . . .

"It is being more and more generally recognized that athletics bring forth, as nothing else will in a boy's life, expressions of unity and loyalty to the school. Athletics, for both student spectators and student players, exist as tremendous social and spiritual expressions. A school can ill afford to allow such a splendid and wonderful expression, so fraught with magnificent opportunities, as well as

with grave dangers, to go undirected or, even worse, misdirected. Some one has said, 'the ideals and ethics expressed in athletics are more likely to be the student's ethics in more purely social and business relations than are those found in the discourses of the lecture room or in the principles enunciated from the pulpit. The one he hears and may believe; the other he accepts and lives.'

"One of the most encouraging favorable tendencies in secondary school athletics is the very definite attempt that is being made by many schools to . . . change the old form of athletic regulation that was negative to one that is positive and constructive. . . . Just as soon as school men see in the athletic field the possibility of a great human laboratory for the development of personal honor, self-control, and other desirable qualities in the training for citizenship, athletics will cease to be viewed with suspicion or merely tolerated as a necessary evil.

"School men must begin to concern themselves with the whole athletic situation and think of it as a moral agency that is an essential in the life and education of youth. If

they approach the problem in the right spirit the school officials in the various athletically related groups have within their power the lifting of competitive athletics to a high moral plane."

And now we come to the last and most evident criticism, that of what should be the relation between fun derived and character training. Fun may be in itself selfish. This is not necessarily, but frequently, so. Character develops through sacrifice and service. In the very amusing article by Heywood Broun, from which I have quoted elsewhere, he writes that he does not want his son "to think of a game as something which leaves two or three young men stretched on their backs in the wake of every smashing play. I cannot think up any good reason, suitable to his immature years, why these young men should submit to such an ordeal. The chairman of the football committee at a great eastern university explained to a mass meeting that preparedness was the chief justification for intercollegiate football. He said that unless the young men of America submitted to the arduous discipline and drill of training

and the hard knocks of fighting football, we should have no adequate officers for our next war. But I don't want to use that reasoning on my small son. I have tried to enlist him in the determined ranks of those who insist that there will be no next war."

None of us, I hope, believe in the necessity of war, and all of us look forward to an ideal, but vastly more sensitive civilization of the future, when the heroes of peace will equal in acclaim the heroes of war, when without the stimulus of contest men will not degenerate into utterly selfish existences. Constructive reforms do not grow out of revolution, but out of the refining pot that calls for slow but steady progress along the right road, which is and has always been illuminated, but to which we are in our human frailty only too willing to close our eyes. War brings with it purposeful destruction of life. One of the byproducts of athletic games is physical injury, resulting frequently in permanently impaired bodily efficiency for life, and even sometimes in death. As long as these results remain as accidental, and at times unavoidable occurrences, they may be worth the

candle. The majority agree to this. The opportunity to do bodily harm to an opponent, which games provide, is sometimes abused, and is an element that cannot ever be eliminated by rules. It is the spirit in which games are played that takes care of this element, and so far in the independent schools that are carefully and wisely administered, the athletic plane is too high to tolerate such abuses.

Professor George E. Johnson, of the Graduate School of Education of Harvard University, startled his hearers when he was announced to speak on "Teaching Children to Fight," but the following excerpt is an answer to those who can see nothing in the character-building values held in our competitive games.

"In the first place, competition in sport tends to extract ill-will from fighting. Originally, in the struggle with rivals, fighting was expressed in rage, anger, and lust of blood. Animals have little or no zestful competition except in the spirit of anger. The play of dogs, as one may readily verify by observation, is not really competitive. The infant

first meets personal opposition with anger. It takes several years of development before a child enters into earnest personal competition in good nature. The evolution of good sportsmanship has been consistently in the direction of the elimination of bad temper in fighting games.

"In the second place, competition in sport idealizes the aims of endeavor. Many regard the spirit of a fighting game as sordid and selfish, as though taking something away from another, or beating him, or putting him in a hole, was the object fought for. This seems to miss the true psychology of a game. The psychological attitude in a game is not sordid and selfish, but rather out-and-out idealism. In a true game a player is in pursuit of high attainments and ideals of excellence, and not of material gains. . . . A game is one of the most purely idealistic activities of life. Why do boys exert themselves to their utmost in a ball game, straining every nerve and muscle and testing to the limit every manly quality? To make 'runs,' 'goals,' 'scores,' to be sure. But why make scores? Do they take them home? Do

they eat them? Do they wear them? Do they sell them? Do they store them away in safety vaults? Don't you see that there is nothing but ideals in a true game, anyway? Good ideals! Be strong, plucky, efficient, fair, honest; do your darndest in the place where you can serve your group the best. Winning is just a unit of measure. Without it there could be no game at all, nor the benefits derived therefrom. And winning takes nothing away from the 'loser.' He grows and profits in the same way as the winner, perhaps sometimes even more. In a game played with the true play psychology there is no loser, but only those who gain.

"Biology and psychology, then, suggest that fighting taps the deeper reservoirs of physical, mental, and moral and social energy. It makes one care more; one tries harder and endures longer; all the faculties become more fit. Fighting play, then, is a schoolmaster to bring us to a higher state. It contributes to greater interest, energy, and efficiency; it offers the richest field for the expression of the individualistic virtues; it extracts ill-will from fighting; it idealizes the aims of en-

deavor; it leads to the keenest expression of the spirit of coöperation and of service to the group in which the individualistic virtues are socialized; . . . Every earnest boy player on the suburban football teams is striving towards perfection; not perfection in the highest things, but, such as it is, the attitude is essential in any later effort towards them.

"How shall we tap this source of energy in education in a way to make it serve social ends? What the school should be especially interested in is to see how in the educational use of competition we can be on safe ground with respect to the social attitude of the pupils. Will they be made self-conscious, proud, scornful, selfish, cruel, by competition? Or can competition be used so as to induce only good nature, the attitude of give and take, sympathy, fairness, generosity, mutual appreciation, coöperation, chivalry? Can competition be made to benefit alike the victor and the vanquished?"

I shall never forget two instances that occurred in Harvard-Yale football contests that to me also answers the question of "fight-

ing" games. In the first instance I was sitting on the side lines directly behind the fence that borders the field when a player made a fierce, flying tackle at a half-back. He missed his man and rolled over and over in the straw against the boards not three feet away from me. His eyes glowed like a predacious animal's, and he in a frenzy of rage struck blindly at the fence with his fist, then struggled to his feet, with bleeding knuckles, staggering in his anger like a mad bull.

The other instance was when a captain in the thick of the battle insisted that the referee suspend the rules allowing an exhausted fellow opponent only two minutes to recover from a smashing tackle, which enabled him to gain his breath.

In the first, unnoticed episode, I saw the degrading results of a "fight talk" between the halves recalling "fight week" of the fortnight before. In the second instance, appreciated by the crowd, I saw the manly spirit of a magnanimous opponent reflecting the just upbringing of a good home and the tone of a fine school. Both instances were born of the *same game.*

And now what is, and what should be the athletic education of the modern boy? It has followed in the footsteps of the athletic education of the college undergraduate. It has taken on all the favorable and most of the unfavorable aspects of college sport. It has in truth become a miniature replica of collegiate recreational life. Boys have been permitted to follow a very natural tendency of youth, and have become copy-cats. This natural trend has been aided and abetted by overindulgent, but thoughtless, educational policies with the help of the press. But overindulgence always has its reaction—common sense eventually prevails. Being trained as a biologist, to me these tendencies of youth reflect what man is, not what his intelligence should make him.

I believe that the reaction has not only commenced, but has already gained the momentum which will carry us into a renaissance that will not only vastly better the tone of schoolboy athletics, but will in turn contribute its share to a saner point of view toward American sport. Since the war youth thinks more for itself—is less willing to be

led blindfolded along the paths of tradition or fashion. With the smaller school units, under more intimate and sympathetic administration, and where alumni influence is not a powerful factor, the much needed reforms have a real chance to become established and grow as a corrective influence. If those who mold athletic policies do not falter, with the ready help of youth, the converging paths of physical culture and competitive games will eventually combine to produce more manly, self-reliant boys, whose bodily and mental play-time will develop a race of fine physical bearing, and of fine feeling for all that is best in sport. These will be contributory factors towards disciplined minds which will be better able to meet the complexities of modern life if their recreation brings about a sharp contrast between play and work.

We have heard much of the fourteen points. May we not stop to consider in the field of school athletics, if to follow the fourteen points enumerated below would not do much to eliminate the evil that is done in the name of competitive sport, and to conserve the good that it has accomplished in

strengthening the character of mankind during the last twenty-six centuries.

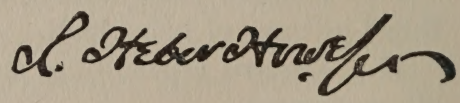
1. More fun and relaxation as a real purpose in view.
2. More intramural and fewer interscholastic contests.
3. Less organization and more opportunity for self-direction and initiative.
4. No coaching during games.
5. The employment of only faculty coaches and officials.
6. More mutual interscholastic confidence.
7. Rules of eligibility individually applied.
8. Undue mental and muscular fatigue more guarded against, with a view to the function of school games.
9. No pre-season or post-season contests.
10. No leagues or championships.
11. Reduced press notices and no published pictures of individuals.
12. Reduced expenditures and more simple equipment.
13. Curbing of the blind and selfish alumni influence.

14. A truer sportsmanship that develops character.

If they are to serve a purpose, these precepts must be accepted in a true spirit of sportsmanship, a term which in itself is really the answer to all our athletic difficulties.

. . . . .

"Say there, will you catch our oars?" cried the cox of the school crew as the shell approached the float. "My, but that was a great race—a close scrap all the way," gasped bow. The captain, in the delightful callowness of a budding oar, asked, "Well, what was the *score?*" A hearty laugh from the more sophisticated rounded out an hour's fun. "Hurry! we only have fifteen minutes before study period for a swim and to dress—and my Latin assignment for tomorrow will need some doing" was the last remark I heard. The "*score*" had not mattered.



MEETING THE COLLEGE ENTRANCE REQUIREMENTS

EVERY schoolboy who expects to go from school to college begins to think about college entrance requirements fairly early in his school course—earlier, and more seriously, than his elders are apt to realize. Such thinking puts him in a rather humble frame of mind; and we do not habitually go about proclaiming our humble frames of mind to the world, so the boy is altogether likely to keep his thoughts to himself for a long time. Meanwhile he is pursuing elementary studies, whose fundamental relation to his later work he is not yet qualified to appreciate. In the present discussion it is probably well to assume that the boy's teachers do appreciate their responsibility as architects of foundations, though in this assumption we are going pretty far, for the special technique of their occupation is in an early phase of development as yet.

Enlightenment of a most helpful sort may

come to the boy, either through the reading of books which are "beyond his years" and tell him of the progressive achievements of grown-up minds, or through a happily direct contact with grown-up minds. People who have such minds do not "talk down" to boys. They do not spend all their time in preaching and moralizing and dreamy reflection. They are moving ahead, and not always looking back and beckoning. They have enthusiasm, which is the most contagious thing in the world. Even through their writings they may communicate it, but by their personal human presence they may work wonders. Lucky is the boy who in his daily environment encounters them. He will not need to be cajoled or goaded into the industrious pursuit of his own higher education. He will not need to be told, in labored exposition, what a college is, at its best. He will discover it to be a place where minds and bodies, both, grow up.

Such foreknowledge of the nature and purpose of his educational opportunities ought to be acquired by every intelligent boy, just as readily as his foreknowledge of the nature

and purpose of his athletic opportunities. In each case the time he spends on the side lines, interestedly watching the performance of those more advanced than himself, is well spent, provided that he does his own full share of active training. Only by some such alternation of activities does any one, at any age, acquire or maintain the power to work diligently upon the building of foundations for a structure which shall ultimately embody his own design. And without a chance to contemplate the action of minds more highly trained than his own, how is any boy to become convinced that diligent training is essential?

The foregoing reflections are commonplace enough. Yet, if we look about upon the "educational" experiments now in progress, how often we see them ignored! We see children segregated by ages, and by degrees of aptitude for their immediate tasks, with the avowed purpose of avoiding the strain of competition. We see methodical and unemotional supervisors of play, marshalling similarly segregated recruits into dreary games where competition is arbitrarily restricted,

and the fever of high emulation is unknown. We see the practice of watching, from the side lines, the action of more skilful performers, treated with a lofty abhorrence, as something idle and vicious; indeed we are told that here we see a symptom of national decay, and are reminded that even so the gilded youth of Rome looked on while the gladiators fought. And yet every one of us who has ever been a real boy knows the burning ambitions that are kindled on the side lines, and knows that those ambitions, even though never directly realized, somehow have the power to clarify and organize the resources of mind and body for the meeting of difficulties of diverse kinds.

A generally unwritten, but well understood, college entrance requirement is that the entrant shall have a purpose in entering. *No admittance except on business* must always be a rule of the college, as of the school. And the boy who is likeliest to enter college with a well-considered aim, and a working plan, is he who has had chances to observe and to reflect and to emulate, as here suggested, during his most impressionable years.

The process just described begins, as I have intimated, while the boy is still young. Commonly it begins about four years before the time for going to college. It is no merely accidental coincidence that a boy begins to meditate upon his future career at about the age at which, if properly prepared, he may enter upon the traditional "high school" or "academy" studies, as distinguished from the studies pursued in grammar schools. There comes naturally, at this age, a critical point in the developmental process, and it is fitting that here the path of education should begin a more rapid ascent. (In some degree, perhaps, the abruptness of this change is being overcome by the institution of the junior high school, or the six-year course in a boarding school; but Nature decrees that it shall never be wholly smoothed out.) So it is fitting, also, that the revised procedure of the colleges, with reference to the school records of their applicants for admission, should take account of all four of these preparatory years. To many a boy it is reassuring and stimulating to be told that from this time on his record will "count."

What are these studies, of which the college may wish to examine the record? English, of course, with much attention to spelling, punctuation and paragraphing, with more grown-up planning of the arrangement of words than has been attempted before; a modern foreign language, probably French or German; Latin, or a second modern language; mathematics; and a rather elementary course in some one field of History or Science. All of them are studies of fundamental value in any broad scheme of education, whether it is to lead the boy through college or along some other path; but a consideration which is often overlooked is that *the thoroughness of the work at this stage is a large factor* in determining the ultimate success or failure of the plan. At this stage the simpler structural principles of English composition must be mastered, or else all the remaining school work will be handicapped; at this stage spelling ordinary words correctly must become habitual, and the boy's notion of ordinary words must expand until it comprises a respectable vocabulary; at this stage a sense of the need

of accurate language should develop (and with it the inseparable tendency to argument, the stubborn and often annoying demand for the clarification of minor issues, the general matter-of-fact-ness which older people often resent, but which is nevertheless a manifestation of a normal and essential instinct). I have indicated a choice at this stage between history and science; but my own feeling is that science is the better choice, if a good teacher is available, because of the practice it gives in original experimental investigation, with the accurate statement of findings; and the glimpses of law and order which it affords.

The studies just outlined will occupy, perhaps, the boy's fourteenth year of life; perhaps they will run over into his fifteenth. Are we overstressing their importance? Read the life-story of any notably successful "self-made" man, and observe the critical importance of this period; or survey the struggles of the "hard-luck" candidate for college—the one who "does pretty well in daily lessons, but can't hit it off in an examination," and piles up a discouraging record of failures de-

spite all that desperate tutors can do in the line of cramming—and see where his chief difficulties lie. Are they not in spelling and punctuation; in the "foundations, never properly laid," of French, or German, or Latin; in the elementary operations of arithmetic or algebra? Analyzing his shallow, inadequate statements upon topics in English literature, or history, or science, do we not usually find that he has dodged the word which would have fitted his need because of a fear of misspelling it, or that he has produced a childishly monotonous paragraph because he could not trust himself to punctuate correctly the one he would have liked to write? Looking back over his school record, do we not presently discover that at the period under discussion he was lacking in thoroughness? Perhaps he was badly taught. Perhaps he was lazy. Perhaps he was "growing too fast." Perhaps he was one of those precocious, superficial "perfect little gentlemen" of the type so well described by Booth Tarkington—a type which is the despair of schoolmasters.

Let me not paint too discouraging a pic-

ture. Salvation is not forfeited by waste of opportunity in one's fourteenth year, if one really has the right stuff in him. All teachers are fallible, few human beings at any age are wholly free from laziness, many a boy does grow and develop physically so fast that for a time he may be unfitted for hard, consistent study. Equally is it true that many a boy, belatedly acquiring the desire for, or the unexpected privilege of attempting, a "college career," has successfully completed the whole of the preparatory training, self-taught, and with astonishing speed. The indispensable precaution is to make the foundations secure.

The sense of having laid secure foundations gives to any one, at any age, and in the face of any kind of difficulty, a calmness and steadiness which otherwise are quite unattainable. When we see such calmness and steadiness in a young boy, we call him uncommonly mature for his years. Endless discussions, in schoolmasters' offices and elsewhere, revolve about the problem of implanting this maturity hopefully, though abruptly, as a pot-grown perennial expected to flower

immediately, in the scantily tilled soil of young and restless minds. It is fairly obvious, nevertheless, that as roots which have struck deep into the ground are the best foundation for the long life of a plant, so the experience of having grappled with the whole normal array of obstacles, and overcome them by dint of long-sustained effort, is the best preparation for the well-balanced, upward progress of the mind.

I think few persons doubt, however, that the poise and self-reliance gained in one line of effort are to a considerable degree transferable to other lines. Thus a boy, whose early education has been of the sort of which we regard Abraham Lincoln's as the outstanding type, may well tackle, and overcome, obstacles in the path of study which to a less ruggedly trained student would seem insurmountable. Yet it is neither practicable nor desirable to prescribe for every schoolboy the discipline of the frontier. That precise form of discipline is indeed approaching extinction. What we must try to substitute —what, indeed, boys themselves do impose with a superb relentlessness upon themselves

and their fellows in athletic training—is the discipline of thoroughness in everyday tasks. That brings forth, in due time, a fighting spirit that is unconquerable. And when a boy begins to show that spirit, not merely before the grand-stand but in unheralded encounters with the difficulties of his daily work, he is meeting the broadest and most vital of all college entrance requirements.

In whatever degree a prospective candidate for college has met this broad requirement, in just that degree he will approach examinations—long or short, announced or unannounced—with courage and confidence. Having faced a few of these trials of mettle, and surmounted a fair proportion of them, he may even gain a certain zest for them. Every teacher who has had experience in the giving of examinations knows that there are some pupils who do their best work under stress of such excitement, just as there are some—indeed, very many—athletes who are at their best in the crisis of a great game. Are we to dismiss that significant fact from our minds as just a bit of evidence of the diversity of temperament? Are we not here

brought face to face with the great aim of education? What are we trying to train youth up to—a life of dull monotony in the placid exercise of certain acquired skills (more or less technical, more or less lucrative, more or less chosen under the spur of visible commercial opportunity), or a splendid resourcefulness for the meeting of crises, for the solution of unforeseen problems, for the endurance of adversity, even disaster, and the possible exercise of a saving leadership? It would seem that those who are at their best under stress should have further practice in being at their best, while those who cannot sustain the excitement should be segregated and trained until they can. Yet we often see particular favor bestowed upon the student whose daily work is of high quality by excusing that student from examination. Could any policy be more completely grounded in fallacy than that?

It is really hard to find parallels. If the elder lawyer should say to his junior associate, "You have prepared this brief so well that I shall excuse you from further participation in the case," we should either have to

infer that the case was a particularly dreary and unprofitable one, or else that the elder man was employing the most brutal sarcasm in getting rid of an inefficient colleague. If a coach should say to a member of his team, "You are clearly our ablest player, and you may absent yourself without discredit from all our match games," the inevitable conclusion would be that either the competition or the coach was without value.

On one ground, and one only, may a student's exemption from customary examinations as a recognition of scholarly attainment be justified: namely, on the ground that he has completed his preparatory studies, with full and successful participation in examinations along the way, and with so high a rank that his readiness for college work may safely be assumed, without the imposition of entrance examinations. Exemption, in these circumstances, is a stimulus to the student, who feels that he must justify it by his work in college, if for no other reason than to uphold his school. But this is a matter of college policy, and while the schools may welcome it as a test of their strength, it has no

support to give to any tendency to omit examinations "in course"; indeed, it gives further emphasis to their value.

I have been careful, in the preceding paragraph, to refer to *customary* examinations. If the college is one of those which accepts students "on certificate" from qualified schools, its newly admitted freshmen will scarcely have finished congratulating themselves on their care-free estate when examinations "in course" will loom again upon the horizon; and every year the casualties are many at such seasons. So we are reminded that this is the kind of examination peril which is most likely to bring the unwary to their undoing.

If any one imagines himself as about to wage a debate with some opponent formidable in argument, he begins to think out his position in words. He does not utter the words; but he thinks them, choosing them with care to express his precise meaning; and he matches the effect of these words against the imagined attack. This is just the sort of process that most of us go through when it is too late; when we have been caught off

our guard, and worsted in an argument. We fight the battle over again in imagination, employing clean-cut phrase and brilliant epigram, with prodigious imagined effects. A few grains of comfort may be gained from even so belated a precipitation of our ideas, for at least we are somewhat better prepared in the event of a renewal of the fray. Even if our steps are thus painfully taken, under the repeated spur of disillusionment regarding our powers of debate, they lead us forward; and as we grow older, we more and more think in words when trying to formulate an opinion on even a minor point, or when seeing something of which we hope to be able to give a description later. I am inclined to believe that, as we progressively achieve this power, we lose the power to sympathize with the unformulated and incoherent thinking of youth.

I once had in my possession, for a brief time, a remarkable and valuable document, which I wished to show to each member of a large group of boys. There were over a hundred individuals in the group; I felt compelled to take special precautions against

crowding or jostling, and I felt that I had no right to let the document go out of my hands. So I asked them to pass before me in single file, each pausing for a moment before the precious relic which I held. They complied eagerly, and with conscientiously maintained order; and so impressed were they that their monosyllabic comments were given almost in whispers as they passed. I alone heard all the comments, and all were alike: "Gee!"

A procession of older persons would have acted very differently, I thought. Some would have rehearsed in advance, and delivered with unction, sentiments supposedly fitting the occasion; some would have been monosyllabic; a few would have looked intently and said nothing; a very few might have observed some minute peculiarities of the document, and remarked upon them. I am by no means sure that the level of reverent attention would have been kept as high as the boys kept it. But the interesting thing was that the boys were all reacting in the same fashion, and apparently were not thinking in words at all.

It would be a great pity if any educational

procedure should tend to the suppression of genuine instinctive response, and the substitution of vain platitude; but practice in the exact use of words is a wholly different matter, and solitary practice, without the intervention of speech or writing to produce self-consciousness, is invaluable. The student who has discovered this, and made good use of his discovery, will find that his mind's action, both in learning and in giving account of what has been learned, will be greatly accelerated. And this sort of skill should be sought early. It will be indispensable in college. In school it will hasten the development of that grown-up appreciation of language, as the vehicle of ideas, without which a boy, however intelligent, will be uncouth and childish.

In the third year prior to college entrance the student's work continues along the same general lines as before; and if he has not been negligent of earlier steps, he finds great pleasure as well as profit in certain of his tasks. One reason is that the subject-matter is becoming more interesting; but another reason is that the boy is becoming better able

to appreciate poetry, to venerate antiquity, and to project his own figure into the mists of the future as the figure of a man, rather than a boy. This new ability is the result of a tremendous mental change. In the course of the change his brief but pugnacious stand for the visible and tangible was well taken, but he no longer feels compelled to assert it; now he plants his feet upon the solid ground he has acquired, and begins to take observations of infinity.

This is the time for a rapidly growing acquaintance with literature, no longer by elementary considerations of spelling and punctuation and the parts of speech. We teachers seldom feel that we can safely relegate those formal things to the background altogether; but this is the time to begin the reckoning with depths and distances. Also, at this time, the natural sciences should begin to have a large share of attention. Biology in particular can give a tremendously stimulating revelation to the developing mind at this stage, while if attempted earlier it has to be taken in a much more dilute and child-

ish form. History now becomes an important part of the program; and if it is practicable to carry it as a continuing course through the two years to follow, the sequence should naturally be Ancient, Mediæval and Modern European, American. If it be not practicable to study all three of these fields, it is wise to consider carefully the opportunities ahead, in the choice of college studies, before deciding which one to omit in school. No risk should be incurred of omitting any one of them altogether.

In mathematics, plane geometry is commonly studied after algebra; and even in schools which reverse the order it will be found helpful to bring in a review of plane geometry toward the end of the course. For many students, the college preparatory work in mathematics will go no farther than this; a few, having clearly in mind the trend of future studies, will carry on with solid geometry and trigonometry. Those who plan to do that must plan carefully in order that the senior year in school may not be a year of overcrowding; for the same students will wish

to secure a thorough elementary grounding in either chemistry or physics.

The language studies will move on uninterruptedly until those points are reached at which, in the older manner of reckoning these attainments, two, or three, or four "units" of credit, as the case may be, have been earned. Most of the colleges which use this scale of "units" require a total of fourteen or fifteen, preferably fifteen; and most of them are careful to stipulate that English, a modern foreign language, a second foreign language either ancient or modern, mathematics, history, and the natural sciences shall all be represented. The English course (including both composition and literature) is awarded three units; French or German, carried to the "intermediate" stage, will similarly score three; Latin or Greek may score two, three or four, but the two-unit credit in Latin is not recognized by all colleges; French or German in the "advanced" stage will have four units of credit, but few students go so far with either of these languages in the preparatory school. Elementary algebra will yield two units, to which advanced algebra will add half a unit.

Solid geometry and trigonometry count for half a unit each; and the various one-year courses in the several fields of science one unit each. A unit is supposed to stand for a year's work in any given study, as the time is commonly apportioned in well-administered schools; but in the language courses, particularly, the average boy needs to put in more time than the units suggest. Again the emphasis comes back upon the advantage of having laid one's foundations thoroughly.

All this reckoning of units has an unfortunate aspect, as well as an undeniably convenient one. It is unfortunate when it tends to give to students and their parents the idea that these quantitative symbols are the end and aim of school work. It is convenient when it serves as a scheme of notation while we are trying to balance the student's ration of studies. It is on the whole too much talked about, yet we should have difficulty in doing without it altogether. It is most emphasized in the "Old Plan" of testing applicants for admission to college, and least emphasized in the "New Plan," which happily is making converts rapidly. Before we drop it from

consideration, we may as well put it to use in displaying a few sample assortments of college-preparatory studies:

1.	2.	3.
English (3)	English (3)	English (3)
French (3)	French (3)	French (2)
Latin (4)	German (2)	Latin (3)
History (1)	History (2)	Greek (2)
Mathematics (3)	Mathematics (3)	History (1)
Science (1)	Science (2)	Mathematics (3)
		Science (1)

4.	5.
English (3)	English (3)
French (3)	French (2)
Latin (2)	Latin (3)
History (1)	History (3)
Mathematics (4)	Mathematics (3)
Science (2)	Science (1)

Of these groups, numbers 1, 3 and 5 are suitable choices for students who expect, later, to be candidates for the degree of Bachelor of Arts; and numbers 2 and 4—the former with no Latin, the latter with only two units of it—for those who expect to try to become Bachelors of Science; for it is a curious feature of the present-day practice that those choices (no longer accorded the old-time importance) are virtually made before entering college.

Of course there are many options which are not represented in these sample lists. One

may, for instance, offer three units of Greek; formerly this was very commonly done, and signs of a revival of interest in Greek are not lacking. One may even, at some colleges, offer Greek without Latin, though I have not known any student who has done so. One may, of course, if very ambitious or very prudent, offer extra units; and indeed this is a common practice. I have limited my groups to the fifteen-unit standard in order to show the slenderness of actual requirements. Some parents, going over a school curriculum in advance of sending their sons, tend to map out more extensive programs than these, and seem surprised and a bit impatient when their efforts are curbed by the schoolmaster. Yet these same people will, in other moods, inveigh against the burdensome demands of the colleges.

Colleges which demand a wide array of examination grades as the credentials of a new recruit—in other words, colleges which adhere to the "Old Plan" of imposing examinations in all the required preparatory studies —generally provide for the taking of those examinations in several successive instal-

ments; so that a candidate may "pass off" certain studies two years, or more, before going to college. This is a necessary arrangement, so long as the requirements stand as they are, for it would be impossible to pursue the whole list of studies, with any sort of scholarly thoroughness, in one year. Only out-and-out cramming schools attempt such things. But unfortunately the step-by-step "passing off" of required studies is, measured by real educational standards, a terribly inefficient method. It provides for no synthesis of what has been so laboriously acquired. Too often the essence of all the instruction received passes off, and there remains little more than an imposingly formal record of tasks completed, and "credits" duly registered.

Colleges which do not insist upon entrance examinations, but accept students "on certificate" from approved schools, generally accord to the schools a good deal of freedom in the determination of the sequence of studies, and the number to be attempted in one year; and it is urged with some force that the discretion vested in the schoolmaster

by this arrangement is a stimulus to educational efficiency. Yet there is an ever-present danger of slumping away from standards once set up, and certain groups of these colleges have found it necessary to establish central supervisory boards which check up the college records of the students recruited from the various schools, and are empowered to withdraw the privilege of certification from schools which prove unworthy. Undoubtedly this makes the schoolmasters exercise great care in the granting of certificates; but so long as the requirements are listed, course by course, in the prevalent fashion, the same evil will prevail as under the "Old Plan" with its multiple examinations; education will be a piecemeal affair; the student who has "attained certificate grade" in a course will feel that he may dismiss that course from his mind thereafter. He has passed it off.

The "New Plan," instituted by Harvard in 1912, and with minor modifications promptly adopted by Yale, Princeton, and others, retains the advantages of the examination system while transferring the emphasis from the examinations themselves to the orderly suc-

cession of studies on which they are supposedly based. The inferior student, or the student who, under force of circumstances, has been kept shifting from school to school, without continuity of preparation, will not find it adapted to his needs; but for the conscientious worker who can produce a record of ordered progress, it has great advantages. Under this plan there is little or no discussion of units. It is stipulated that all the departments of study we have been considering—English, foreign languages, history, mathematics, science—must be represented in the record, which, as furnished to the college by the school, must show the candidate's standing in every study during four years; and with this scholastic record there must be submitted a candid statement about the boy's character, interests, and influence. Here is a real chance for those qualities of faithfulness and thoroughness to count, not only in the maintenance of a high scholastic rank—which through this plan receives increased recognition—but also as virtues entitled to their own rewards. The college needs those virtues in its recruits. No examinations are imposed

until the end of the school course, and then four are given, covering the studies of the last year. One of these must be English; in the choice of the remaining three, there are chances to fit the course to individual needs, so that each student may hope to show the best work of which he is capable. The attitude is one of looking for his strength, and not his weakness. Moreover, the papers are passed upon as a group—a collective exhibit of the boy's prowess—and not as separate struggles to win separate credits. It is possible for a brilliant performance in one examination to offset a clumsy piece of work in another, and it is possible to receive recognition for real intellectual power in spite of minor slips which pull down percentage scores.

The wholesome results already attained through the "New Plan" have exceeded expectations and given ground for the belief that we are really getting away from the old mechanical counting of credits and substituting an incentive to true scholarship, which is effective from the very beginning of a boy's school career; and by looking for his abili-

ties rather than for his disabilities, the "New Plan" is a subtle but powerful influence in the investment of all secondary school work with a greater dignity than it had before. There is reason to hope that this may be but the beginning of a reform which shall, in the course of the next decade, bring about the abolition of many of the old clumsy practices which are as disastrous for the colleges as for the schools. The number of colleges which accept the "New Plan" is steadily growing, and intimations are not wanting of a preferential consideration in the future for "New Plan" candidates when the steadily increasing pressure at the gates of our colleges shall compel the adoption of more thorough methods of preliminary sorting than have hitherto prevailed.

Here we may dismiss the topic of college entrance examinations and return to the broader aspects of college entrance requirements. Is it going too far to include in our picture of the requirements the intelligent, deliberate choice of the college which one is to try to enter? I think not. Colleges differ far more widely than do the rules

governing their admission of recruits, and the day is coming when no thoughtful boy will attend a given institution solely for the reason that his father attended it, or solely for the reason that he has good friends who are headed in that direction. Those motives may pull strongly, and it is right that they should, but a careful weighing of all the evidence available will often bring to a boy's attention strong reasons for the consideration of courses of study of which his father and friends may never have known. As the scholarly instinct becomes more and more the traditional thing in our schools, so the intelligent discussion of the opportunities offered at various different colleges, quite apart from ephemeral conditions of athletic glory, will more and more prevail, and no boy ought to go to college at all without having thought very seriously upon these things and talked them over with well qualified advisers.

Here it may be well to make brief reference to a question frequently propounded in an extremely shallow and unprofitable way. Is a small college better than a big one?

Many persons seem to think that the only considerations to be weighed in reaching an answer to this question are considerations of the relative prevalence of distracting influences. Small colleges are very commonly situated in country towns, though by no means always. Big colleges are very commonly parts of still bigger universities, and often they are in metropolitan situations. If the questioner should ask, "Is my boy the sort that you would not allow to go to a large city unchaperoned and would prefer to see established in some wholesome task in a quiet, country village?" the schoolmaster might readily answer. The question clearly is on the strength or weakness of the boy. But to say that a given college is better than another because it is likely to offer a safer environment to a morally flabby recruit is not to judge colleges by a very lofty standard of measurement, and it is always unfortunate to drive the boy into such introspective misgivings about himself. If a boy is fit to go to college at all, he should be ready to face the world and uphold his own true standards without any cowardly palpitations.

Furthermore, he should surely formulate in his own mind, and be prepared to follow, a code of conduct which will help forward the tendency, everywhere strikingly shown, to make the colleges more and more communities of men and not of boys. This is not purely a matter of age: it is, indeed, very largely a matter of attitude. It is true that in the early phases of American educational institutions conditions were very different, and the college occupied a rôle not very different from that now taken by the school which prepares for college. Then boys entered college at the age of fourteen and displayed during their college years all those forms of exuberance which characterize boys between fourteen and eighteen when assembled in large groupings with scanty supervision. In those days, too, the colleges meted out discipline of a correspondingly crude order. Floggings were administered and students were shut in their rooms for varying periods. That sort of thing is nowadays regarded as too childish for even a self-respecting school; and in the colleges the extent to which students accept and worthily discharge

responsibility, even to the length of participation in the formulation of official policies, is a very striking evidence of the great change that has taken place.

Yet here and there stray echoes of the confusion of the old days instigate reversions to old form, and there is still too general an acceptance of the silly belief that a boy who has been manly and trustworthy in his senior year at school will be expected in his freshman year at college to become a sort of childish ruffian with a profoundly cynical disregard of all serious purposes and occupations. It is easily noticed by any one with the slightest observational capacity that the leaders whom freshmen, themselves, elect to important offices are never of this type. The noisy and disorderly freshman has his own reward, but it is a reward in which there are no lasting satisfactions.

In the foregoing pages I have tried to show the great importance of keeping one's aim steadily in mind; of looking hopefully ahead to the college years while one is still in school, and of looking ahead even beyond the college years to active participation in the work of

the world. At the same time, I have tried to show the balance and moderation which characterize the demands of the colleges, as expressed in their statements of entrance requirements; desiring thereby to vindicate the value of a "college preparatory" course in school, even to the boy who by adverse circumstance is denied the privilege of going to college. So long as one always looks ahead, and entertains worthy purposes, I believe that this general scheme of education has merits which should lead any boy to think very carefully before turning aside from it into any short cut to vocational proficiency.

Vocations change, but in the wider ranges of its effort a man's mind searches for unchanging things—for principles of thought and action in which he may place his trust when everything else in the world seems to be crumbling.

And while it is a splendid thing to reach, at an early age, a well-considered decision as to one's future vocation, it is still better to reach that and something more: the resolve to be one who in a changing order can find

new paths, and be a leader in some new kind of progress.

The worst advisers in a boy's education are old people who have forgotten that the world moves; while his very best advisers may be people equally old, but who are of the type that welcomes new ideas. One of the most obnoxious of old, outworn ideas is that which pictures "the world" as a place of grimy struggle through long uninteresting years, before plunging into which the specially fortunate may enjoy a brief holiday in college. If the sense of preparing for college gives zest and purpose to the years spent in school, and it is therefore essential (as I maintain) to begin young at this practice of looking forward, why halt the lifting of the horizon when one reaches college? Why not keep on looking forward? Why not really think of college as the scene of vigorous preparation for a vigorous working life?

I venture to say that there are very few children who take any stock in the foolish assertion that childhood is our happiest time; but there is some reason to fear that college students are more easily humbugged than

children. And it is this humbugging performance, this dreary wagging of heads and repeating of old cynicisms, that sometimes does seem to turn a boy's eyes away from the vision he might otherwise attain. So it behooves those who would see the preparation for college really accomplished with wholesome completeness, to begin early their aggressive campaign of insistence on the practice of independent foresight.

Thus far this has been intended as a message to parents, conveying some very simple ideas about the guidance of a boy. It may be that a summary of these ideas, translated into the form of a message to the boy himself, will best show how very simple they are.

Look far ahead; have a plan.

Practise; emulate; be thorough from the start.

Welcome searching tests of your prowess; if you dodge them, you yourself will be in doubt about your own powers.

Always try to have words in mind to convey your exact ideas.

Re-examine old ideas with the aid of new ones as you gain them.

Cultivate special interests diligently, but do not narrow your ability. New interests are bound to arise.

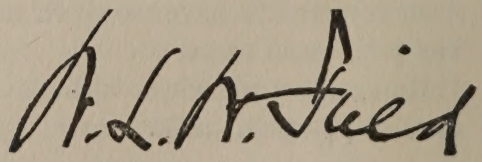
Choose your college with due thought for the studies you hope to pursue, the friendships you hope to establish, and the traditions you intend to maintain. Don't assume that all college curricula are alike; they differ much more than do the entrance requirements.

Don't choose your college with reference to your own negative qualifications. Don't hope to prosper in a small college if you feel that you are too feeble a character to keep your feet on the ground in a big one.

Keep on growing up. Don't accept the carnival theory of the freshman year.

Look ahead just as much in college as you did in school.

So shall you find that college is better than school, and that later life promises to be even better than college.



THE FUTURE TREND OF THE PRIVATE SCHOOL

THE foregoing chapters have discussed in detail the fundamental elements in the education of the modern boy: his home, his play, his studies and his religion. They are fundamental, because heart, body, mind and soul are the primary elements of his being and not one of them can be ignored in his development to a manhood that lieth four square. Any education worth while must be in these four dimensions, but the education of the modern boy demands their inclusion in his preparation for good citizenship in a democracy. This is the traditional motive of American education, its ultimate goal, and in its development the private school has played an important part. Whatever its future may be, there can be no doubt that the private school has served the community in many ways and made a distinct contribution to National education.

Conditions, however, have changed and the

presence everywhere of the public school suggests that the private school is no longer a necessity and may become only an expensive luxury to be enjoyed by the few. Though recent criticisms of the private school may be unfair, they raise the justifiable question, can the private school render a service to education that cannot be rendered by the public school? Many answers to this question in defense of the private school are not in themselves final or adequate. The private school can no longer claim academic superiority in the development of American education. Looking back to when academies were founded in New England and church schools in various centers in the Southern States, there was a definite necessity for their existence. High schools had been established only in large cities, but many of them were incompetent to prepare for college or to complete the secondary period of education. Again, with the settlement of the Middle West and later, of the Northwest, private schools were started by all religious denominations as the churches moved with the population. They were necessary because the

State was not ready or equipped to furnish education. This necessity has now passed. The development of the high school and its presence everywhere has made the private school unnecessary except in such remote districts or unusual communities where the high school is not of a sufficiently high standard to serve its mission. There are many high schools throughout the country that fail to come up to the proper standard, but this fact does not enter into the present discussion. The principle is established that the State is under obligation to furnish an education of high quality and of recognized standard within the reach of every boy and girl of the secondary school age.

When the public school system is in complete operation the academic necessity for the private school will cease to be. Admitting this, will there not always be a need for the boarding school? With the growth of our cities and the consequent congestion, the city becomes less and less desirable every year for the bringing up of boys and girls between the ages of twelve and eighteen. The absence of proper conditions, the dif-

ficulty or impossibility of providing proper playgrounds, the distractions and temptations of city life, all unite to influence parents who can afford to do so, to send their children to boarding schools. In these schools their children have the advantages they are deprived of in the cities and are saved from the disadvantages that modern city life involves. Therefore, say their defenders, the boarding schools are now necessary, not because the State fails to furnish adequate academic advantages, but because the conditions of our life are such that it is no longer desirable for our children to be brought up in their own homes. But this defense cuts both ways. If it be true that the conditions in our cities are such that boys cannot be educated properly under the conditions without detriment to their health and character, then, indeed, the city must meet these conditions. If it be established that the boarding school is a necessity for the boy whose parents can afford to send him, then also it becomes a necessity for the boy whose parents cannot afford to send him, and the obligation must be shouldered by the State.

Within the city limits of Boston, there are two of the oldest schools in this country; both of honored lineage and of high traditions. The Boston Latin School and the Roxbury Latin School were founded in the very earliest days of the Massachusetts Bay Colony, one a public school, in the generally accepted meaning of that term, and the other a private school so far as it is free from any State or city control. Plans are under way and a large sum of money has been raised to move the Roxbury Latin School into the country. There can be no doubt about the wisdom of this plan and if it be wise for the Roxbury Latin School, why not for the Boston Latin School? To go a step farther, suppose it should seem wise to its trustees to make Roxbury Latin School a boarding school, would any one question that the trustees had a right so to do if the change was for the benefit of the boys? Now the point is, that if this be wise and even necessary for this old-established private school, why should it not be wise and necessary for the other old-established public school?

It is not beyond the possibilities that in a

few years the State may consider the boarding school a necessity and, if a necessity, it would have to meet it and provide boarding schools, to meet the evils of the congested conditions of our cities. The argument, therefore, for the necessity of the private school fails to stand on either of these grounds. On the one hand, it cannot simply be a parallel of the public school in the academic advantages it offers, nor, on the other hand, can it justify its existence by furnishing to a limited few an opportunity which may be the duty of the State to supply to all.

There remains, however, a third essential element of education which hitherto has been considered beyond the possibility of the State to supply. By the limitation of the National Constitution, it has been assumed that religious instruction cannot be given in the schools. But even this limitation can be met by coöperation with the religious organizations of the community. This coöperation is already a fact in a number of cities and is working with apparent success. There are at the present time, hundreds of thousands of school children in a number of our large cities

that are receiving weekly instruction during school hours under the direction of the religious body to which they belong. This plan is not perfect, but where it is in operation it is at least a partial substitute for the normal instruction under perfectly free conditions. Until a comparatively recent period it has been taken for granted that religious instruction during regular school hours was impossible without the violation of our fundamental law, but the experiment referred to has had sufficient success to warrant its extension. The private school, therefore, can no longer make as a specific claim for its existence, that religious teaching is its peculiar privilege. Nevertheless, there will be always a demand on the part of many religious organizations that religious instruction, though possible, is inadequate in the State school and that therefore it must insist on its right that one of these primary elements should not be omitted in the boy's education.

If these things be so, why should the private school continue to be? If the State is competent to fulfil the whole obligation, is it not inevitable that the private school must

go? There remains, however, another consideration which not only gives it a right to be, but assures it a permanent place. The private school is *free*. It possesses its own soul which cannot be taken away from it. The private school has a freedom which the public school cannot have even under the best conceivable conditions. Though thus far the danger of political control has not been great enough to cause serious alarm, the menace is not imaginary nor is the future secure. The attempts already made to infringe on the liberty of teaching have been checked if not permanently nullified, and it is evident that the disposition of the courts is on the side of freedom. The law passed by the State of Nebraska to forbid the teaching of German in the public schools was thwarted by judicial decision, and the Tennessee law so obviously violates freedom of thought and freedom of speech that there can be no doubt of its meeting the same fate.

The Oregon law which attempted to close all private schools has been declared unconstitutional by the unanimous decision of the Supreme Court. These attempts of the

States to control the subject matter taught in the schools and the purpose of Oregon to close all schools not under State control, are symptoms of an attitude that involves more than appears in the object sought. Back of these efforts toward control lies the heresy that the State, not the parent, is the guardian of the child. It is encouraging to note that the decision of the Supreme Court in the Oregon case goes to the very root of the matter. "We think it entirely plain," runs the decision, "that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him

and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."*

Such a statement, made by the highest authority in the land would seem to insure the continuance of the private school, but it does not assure the danger of other attacks on the freedom of the public school. There is a strong movement afoot for Federal centralization, and a demand for a Department of Education, with a Cabinet Secretary. The motive for such centralization is that our schools throughout the country should be set the highest standards and should be kept up to these standards. An active tendency in our educational development is undoubtedly toward standardization which means not progress, but stagnation. Though it be admitted that the schools in France and Germany are academically superior to anything that this country has produced, the superiority has been gained by depriving the parent of any personal control of his child's education under a system that regards the child as

* Supreme Court of the United States. Nos. 583 and 584—October term, 1924.

a ward of the State. It may be that sooner or later some definition will have to be made of the relation of the private school to the State and some supervision insisted on, to assure the child his rights to an adequate education. This may mean a curtailment of its liberty, but under present conditions the private school has a freedom that is impossible under any State system, however wise and liberal it may be.

To make use of its freedom is the manifest duty of the private school. This should be its future tendency if it claims a right to existence. It has not taken advantage of its freedom in the past, and in recent times, while boasting of its liberty, it has become subservient to another master. The very name commonly used for the private school of the secondary grade is an admission of its servitude. It is a *preparatory* school and just so long as it continues to be a preparatory school it will fail to make use of its freedom. The vital period in education is that covered by the years from twelve to eighteen. It is a period of intellectual awakening, a period that determines vocation, a period that makes or

mars the future scholar. To use this period, primarily if not solely, to meet a quantitative demand, is a surrender of the school's richest privilege.

For nine-tenths of the boys in this country, the period covers the whole of their formal education, and this fact entails responsibility serious enough to give pause to all schools in the choice of the content and aim of curricula. That the schools which have unqualified freedom should shape their ends to any external demand, and limit their opportunity to any requirement, is an abdication of rights which can hardly escape the charge of cowardice. This is the present situation. The preparatory schools are not living their own intellectual lives; they live, move and have their being in traveling toward the country of intellectual hopes, where education is to be found. The journey is only the process of reaching the desired country as quickly as possible. If there be short cuts, so much the better, for the journey has no benefits and delights of its own.

There is no reason to complain of college requirements. They cover a wide field and

set standards within the reach of average intelligence. College examinations are no harder or more exacting than they were a generation ago, but they have become a standard by which the schools are tested and a goal toward which all intellectual effort tends. Today the high school is freer than the private school. As the secretary of Princeton College has recently stated, the high school cannot possibly gear its courses in preparation for the standard of a college examination. It is well for their freedom that they cannot. Only a small percentage of those entering the high school goes on to college and to shape the courses of the high school for the benefit of this small percentage would be manifestly unjust to the large percentage of boys and girls who do not go on. There are, to be sure, in our large cities, high schools that perform a special function and are in a sense preparatory schools, but in so far as this becomes the chief aim of the school it is a distinct limitation of freedom.

If the Harvard Law School should exist primarily for preparing its graduates to pass the bar examinations of Massachusetts or

New York, it would cease to be an institution worthy of consideration. If Harvard College existed to prepare its graduates for professional schools, it would before long cease to be, and yet our secondary schools are content to be preparatory schools instead of repudiating such an unworthy designation. It is important that this should be clearly understood, if the private school is to justify its existence. Just as it goes without saying that a graduate of Harvard College is prepared to do the work of a professional school and that a graduate of the Harvard Law School is equipped for preparation for the bar examinations, so also it ought to go without saying that the graduate of a secondary school is prepared to enter college. This, however, is a very different thing from the present practice of the use of four to six years in specific and technical training to pass examinations given by the College Entrance Examination Board. Statistics show that the graduates of private schools are better prepared for these examinations than the graduates of the high schools, and this in spite of the fact that only the superior members of the high school take

college examinations, whereas the average and the inferior of the private schools meet these tests. In fact the reason for attendance in private schools of a large percentage of their membership is because these schools can prepare them better for college than the high schools in the communities from which they come. The future trend of the private school, if it is to be wholesome and progressive, must begin with the declaration of independence of college examinations.

Having acquired its freedom or in making far wider use of it than it has hitherto, the private school must move toward higher standards of scholarship. This does not mean higher marks in college examinations, but rather the production of higher scholars and the development of the boy of superior ability. Up to this time the superior boy is the one neglected in our schools. So much energy is spent in bringing the inferior up to the average and the average up to the superior, that the really superior student marks time in the process of education. If he rises into the realm of high scholarship it is because of his own personal effort and

endeavor and not because of the school. The most that is expected of the boy of superior ability, and really the best that he can do, is to so prepare for the college examinations that he will receive high marks as his reward. When the new plan of admission to college was set forth it seemed to promise an escape from servitude and an opportunity for the development of the scholar. The comprehensive examinations were to eliminate specific preparation and give the opportunity both to the school and to the student for development in scholarship. Unfortunately this great end is not being attained and the new plan means little more than a relief from certain examinations and a justifiable credit for school work. We have become so obsessed with the idea that the school is a preparatory school that nothing but a declaration of independence made good by a revolution will give the school its freedom.

The trend of the modern school should be toward the development of the superior scholar. It may still minister to the average, it may still tolerate the inferior, but it must see that it has a primary obligation to the

boy of more than average ability and must bend at least a share of its energies toward the education of the scholar without regard or reference to college requirements. No criticism of the college is intended or implied. We have no quarrel with the college demand. The sole contention is that the school period is the time for the making of the scholar, and not for preparing him to be made in college. The American college has a larger mission than the production of scholars. It is the melting pot of young men brought up under the varying conditions of our American life.

The boy born of illiterate foreign parents who has exhibited in the school an intellectual ability worthy of admission to college, comes there into immediate contact with the son of intellectual parentage and with young men brought up in material prosperity. The American college is a democracy, as democracy should be rightly defined. It contains men of all classes and distinctions. The son of the man that works with his hands is on an equality with the son of the college professor or the son of the capitalist of world-wide

reputation. As President Butler has pointed out, it would be a national misfortune if the energies of the college were to be devoted solely to the superior scholar. The college offers him every opportunity for the attainment of the highest scholarship, but it offers also to the average man the chance for a broad and sound education that will fit him the better to take his place in life. Our colleges are functioning satisfactorily in the development of the scholar and are offering in graduate and in professional schools a diversity and an abundance rich enough to satisfy the intellectual hunger of the very best. It should be maintained frankly, however, that the college does not exist for the creation of the scholar, at the expense of the making of intelligent citizens. So also the school cannot become an aristocracy of intellectuals. If there be any justice in the charge that private schools encourage social snobbery, they would gain little by substituting an intellectual snobbery. The last state would be worse than the first. It is certainly possible that the school might accomplish the development of the scholar with-

out sacrificing its obligation to the average, or becoming a hotbed for budding genius. The means are at hand and nothing more is needed than readjustment.

The future trend of the private school must be toward the realization of a high ideal. Hitherto it has not had a higher ideal of scholarship than could be measured by the foot rule of a college requirement. Harvard College has recently extended its rules for admission by accepting from schools of recognized standing the upper seventh of the graduating class without demanding any examination. The upper seventh means a relatively small number. In a school graduating one hundred boys, the upper seventh would be fourteen boys, but in a school graduating about thirty boys, the upper seventh would mean only four. The upper seventh in a given school may be distributed among several colleges so that the actual number able to take advantage of this opportunity is very small. Whether or not this concession to the scholar is wise, is a debatable question, but it is undoubtedly a step in the right direction on the part of the college in the recognition

of the higher mission of the school. If the school had taken the first step long ago, it would today be much further along on its way to freedom. A school is not chasing the will-o'-the-wisp, but is setting its face steadfastly toward the attainment of something worth while which definitely abandons the classification of a preparatory school. That school which is first to make public announcement that it does not exist for the preparation of boys for college, will be the first to lead the inevitable trend of the private school in the next half century. Before making such announcement, however, it must be able to prove that it is doing something better than meeting college requirements. The start can be made at once in any school of recognized standing with a faculty adequate to the task.

Let the school choose twenty per cent of the better scholars in each class. The choice might well be made two years before graduation in a school with a four years' course, and three years before graduation, in a school with a six years' course. If in a given class the number of superior boys should exceed twenty per cent, let this special class be as

large as there are superior scholars worthy of admission. This class should have its own curriculum, though following the traditional course of each particular school. It matters not what the subjects taught may be. If, for example, a given school has little interest in the Classics, its duty would be to provide courses in mathematics, modern language, natural science, history and English or a choice of these subjects. The old-fashioned school, on the other hand, that still believes in Latin and Greek, would lay its plans accordingly. Whatever the content of studies chosen, this superior class would be pushed ahead to something more than the elementary point. There could be added to the subjects named, courses in the fine arts with special allotment of time to the boy of musical taste or of artistic tendency for actual expression in music, drawing or painting; a similar allotment of time for the boy with an aptitude for natural history and scientific investigation, and again, a similar allotment to the boy of unusual literary facility in prose or poetry. The point will be made here that the "modern school" is already doing this sort of thing

and such a plan would be a complete surrender of the traditional school to educational theories not yet accepted or entirely acceptable. There is a worse thing than surrender, namely, a useless fighting for a lost cause, but there is no surrender contemplated. No change is demanded in the plan, policy or method in any of our existing schools; no radical change is advocated or even suggested. All that is asked for is a fair chance for the boy of superior ability. Not only the boy will gain, but the master will profit as much or more. A whole chapter might be written on the freeing of the master from the same bonds which limit the liberty of the school, but it is sufficient to indicate a possibility within easy reach.

A master who will keep ahead or even keep up with the superior fifth of his class will have quite enough to keep him from intellectual stagnation. There are good men, excellent men, men of high scholarship and high intellectual ideals engaged in the work of our secondary schools, but few of them are encouraged to extend their bounds or lengthen their stakes by any demand that is now made

of them in teaching their classes. So much of their time must be put into the beggarly elements, so much of their energy must be spent on the inferior and the average boy that the best they can do for the superior boy is to offer suggestions for his outside reading or in pointing the way to further individual study. If, by this method, at least one half of a master's time were used in actual class work with the superior fifth of a class group, his whole outlook would be widened and he would experience anew the intellectual joy of youth.

It is not necessary to lay out here a plan of procedure or to do more than sketch the bare outline. The insistence must be made on the obligation of the private school to produce out of its numbers a group of superior scholars. It has already this group of superior minds. Psychological tests made in several boarding schools of good standing indicate clearly that these schools have a larger per cent of superior minds than the general average of high schools where similar tests have been made. The material is at hand and this material must be treated according to its

worth and deserts or the future trend of the private school will be downward toward ultimate uselessness. The immediate result of the private school recognizing its obligation to produce scholars would be the raising of the standards of all of the classes in the school and the general scholastic standards in all other schools. Democracy is not the equality of mediocrity. Democracy can only continue to exist if the individual, superior in mind, character or personal power, has the opportunity to rise above his fellows. By the same token, a private school has no right to exist within a democracy if its aim be the education of the average gained by the neglect or suppression of the superior.

There is no danger of our schools producing merely grinds and intellectual snobs, for at present our general average is mediocre; compared with English and Continental schools, we are far behind. The statement is fair that the product of an English public school or a French Lycée is two years in advance of the product of our schools at the same age, that is between eighteen and nineteen. An upper tenth of a class in an English school

that competes for the university scholarships has reached a point in education equal to the sophomore class in our colleges, as has been shown in an earlier chapter. The immediate problem that confronts our private school is to raise the standards of the average and produce the scholar. Unless the private school moves forward in this direction, taking advantage of its opportunity in using its freedom, it will forfeit its right to a place in our plan of secondary education or, still worse, degenerate into a pleasant association of the materially favored classes, where athletics, good manners and social isolation are its only assets or liabilities.

Some time must elapse before the private school has fulfilled this first and great obligation, but when the time comes for recognizing that the school has risen to its duty of producing its group of scholars, it will face a still higher obligation. The school must raise up leaders in public service in a democracy. There is a widespread theory that would define democracy as consisting solely of the rule of the majority, but if we are to profit by the experiences of democracies since

they came into being, we must protest against any such theory. As soon as the conception of the democracy degenerates into the theory of the majority rule, without regard to the wisdom of leadership, it becomes Sovietism. The permanency of American democracy depends not on majorities but on leadership. Of what sort is this leadership to be? Leadership that is measured in terms of personal popularity lacking ability and character is the danger of majority rule. The false conception of leadership is illustrated by the homage paid to the college hero. Fortunately, there are signs of this conception giving place to a better one. An example of this is in the selection of the Rhodes scholars. One of the requisites in the appointment of a Rhodes Scholar is that he shall have shown qualities of leadership, but word has come recently from the Oxford Colleges, begging that no more "leaders" be sent. In other words, the committees selecting these scholars have interpreted leadership as meaning that shown by the young men of pleasing personality, social popularity, success in athletics and of passing scholarship, in fact, what is

called on the college campus, "the big man." "Please do not send us any more leaders," say the Oxford Dons, and our masters of industry and finance are saying the same thing to the colleges. They are looking to the colleges today for choice young men. The time has gone when "the big man" of the campus will have places offered him in the business world unless he has something more to show than the things that made him "big." Men are sought who have taken advantage of the education offered by the college and not the men who have attained leadership solely through the by-products of college life. It were worse than foolish to discredit the "activities," a term that strangely enough has come to mean everything except student's studies, for they count for much in the preparation for life, made up so largely of human relationships. No one questions the value of charm, of athletic ability, of personality, of the faculty for friendship, but why scholarship should be excluded from the list of activities, has failed so far of explanation. Leadership in the ultimate democracy must be a leadership of

brains, and such leadership must have its start and inspiration in the school.

Public service covers every activity in life that has for its object something other than the service of self. The term may properly include not only the recognized professions of law, medicine, politics, teaching, the ministry, but also any industrial or mercantile activity conducted for public benefit and with the motive of public betterment. It is a significant fact that the boys who are graduating from our schools are, in larger numbers every year, looking forward to something other than money-making or the possession of wealth. Account for this new outlook as we may, all schools, whether public or private, should take advantage of it and the private school has a chance all its own to make use of it. Adolescence is the altruistic period in human development. The final decisions for vocation are not always made in school, but the vision of opportunity is clearest before the practical age comes on.

In Dr. Cushing's life of Dr. William Osler, the story is told of the power of the school in shaping the future of the superior boy.

No conditions could be more primitive or seemingly inadequate than those of the school on the Canadian frontier. Yet under the influence of a real teacher there emerged the recognized leader of the medical profession in this generation. The capacity for leadership was evident in the school period, but without the kind of a teacher to point the way, Osler might never have risen to his preëminence in public service. The same story has been told before and has a familiar sound as we recall the lives of other servants and friends of mankind, but it cannot be told too often. An analysis of leadership in the development of our national life in the past fifty years, unparalleled in the world's history, confirms the dictum of Dr. Francis Walker, that the two essentials of success are, "Parts and Poverty." It is the rare exception when the son of privilege has risen to preëminence in public service. Possession of things has been a heavy handicap to the boy who has possessed also abilities. In the same periods compare what the great English schools, made up of similar material, have given to England and the British Empire.

The War proved beyond dispute that the same spirit had been potentially present in the material, but it had not been called forth into public service as it ought to have been, had our schools been fulfilling their mission. But what of the future? Lest we be satisfied with vague generalities and abstract appeals, let the schools focus their efforts on some definite opportunities. To choose, by way of illustration, two which have been ignored and neglected by the very men best able if not best equipped for the expression of the self-same spirit.

The first call today to the equipped and choice young man is *politics,* that is to say, the voluntary choice of preparation for public office. It is a long, hard career and beset with many pitfalls, but there is no profession open to the young American filled with greater promise of usefulness. It is not an overstatement to say that our political representatives today are largely either puppets of the machine or the accidents of the hit-or-miss process of the primary. There are many reasons why so few of our best men go into politics, but the chief reason is that they

are not interested. They have never seen the vision nor heard the call, and just here the private school has a chance to open the eyes of its boys to the opportunity for service in politics. The fact that many of them will be spared the struggle for existence, through no merit of their own, increases many times their obligation to serve the State. The school can definitely aim to turn its very best product toward the profession of politics, provided it has made use of its freedom in its insistence on high academic standards and in choosing the superior boy for development in scholarship.

Second only to this call is that to the scholar to enter the wide field of science. A field infinite in dimensions wherein lie hid riches beyond the dream of avarice. We are aware of the impetus given to scientific investigation by the foundations established by great benefactions. These make it possible for the chosen scholar to carry on scientific investigation and at the same time be assured a living maintenance. No public service is commensurate with the services that have been rendered to the health and well being of

mankind in the laboratories of this generation. On the other hand, even these richly endowed foundations do not begin to cover the field, much less limit it to their operations. We have in our secondary schools today superior boys who, relieved from the struggle of existence, might devote their lives to science. There is no finer thing for the school of the next generation to accomplish than in giving during the school period the definite direction for this great purpose. It offers the fascination of the explorer, the joy of the discoverer and the inspiration of the prophet. In the group of boys of superior ability, there are always one or two or more who can see the vision as the boy William Osler saw it. A school that can be credited with the inspiration of these few will justify its existence.

It is needless further to emphasize the point, to enlarge on the opportunities of public service that may be found in any career. The two opportunities named are for our present purpose merely illustrative. The thought to be kept in mind in this discussion is that the private school has pecu-

liar opportunities for pointing out and leading the way in these directions. The peculiar advantages that it possesses in the opportunity for personal influence on account of its smaller enrollment and its many points of contact carry with them their special obligations. The charge that is brought against the private school, that they are opened only to limited numbers, must not be denied but frankly admitted. The admission, however, increases many fold its obligation. Looking into the future, we should expect that the expansion of the private school will be not in the enlargement of schools already existing, but in the continued multiplication of schools able to fulfil what the State requires and a great deal more. Any expansion, however, must be so safeguarded that limitation should not mean exclusion.

Exclusion is not inherent in either the theory or the practice of the private schools if we recall their history and their past contribution to the educational life of the nation. The very idea of the earliest private schools was to furnish an education to those worthy of it, without regard to the financial returns.

It is true that many of the private schools today are beyond the reach of all except the well-to-do and the rich, but here again, though this condition is regrettable, it is not inherent in the private school idea. We point with pride to such great schools as Andover and Exeter to refute the charge. Schools have had to wait for endowment until the colleges were, in a measure, looked after, but the endowment of schools has already begun, and is being recognized as an obligation.

The question here arises, Is not this matter of cost beside the point? Yes, unless we lose sight again of the right conception of democracy. There will be always grades of prosperity and difference in wealth; so long as material conditions vary, there will be a leisure class or something that approaches it. Nothing could be more undesirable than schools existing for the children of the rich, but, on the other hand, these same children have the right to education and it will be ill for the community if they be neglected. In a democracy, the most dangerous of all classes is the idle class, and no community can advance in well being if the unemployed

forms a considerable part of its population. For this reason, the private school must be within the reasonable reach of moderate and even meagre means, lest there be segregation of a leisure class. The defenders of the private school will have little standing ground unless they can rid the schools of even the suspicion of exclusiveness. To justify the endowment of the private schools, their advocates must show that they are doing something that the public schools cannot do. To heap up endowments for schools which at best merely parallel the schools supported by the State would be a misappropriation of funds that should be turned toward the bettering of the schools within the reach of all.

The popular demand in education is for variety, and the modern school has set its face against the traditional content of studies. Present theories are all against past practices. No one private school can compete with the State in the variety of education that it offers, nor carry out all the current theories. We shall see before long a differentiation in type in the private school similar to that which has already been brought about in the pub-

lic schools. There was a time when the high school giving a general education was the only type. Today no one type will satisfy the demand. There is the high school of fine arts, the high school of manual arts, the high school of mechanics, the high school of commerce and so on, presenting bills of fare to meet every taste, and run on the American plan. The desire for variety grows in proportion as we move westward. It is said that in the State of Ohio, there are over five thousand combinations of courses open to the students of the public schools. In Los Angeles there are nine high schools of different kinds, housed in beautiful buildings and equipped regardless of expense.

The public school has inexhaustible resources in taxation. The cost per pupil in some of our high schools, taking into account the amount invested in property and the annual expenses of the administration, is actually higher than the amount paid per pupil in the private school, charging the highest fees. There seems to be no prospect of any immediate return to the one-type school, in fact, a return would be an edu-

cational calamity. The experience of the most old-fashioned schoolmaster is in accord with the most radical theory of differentiation that one boy's intellectual meat is another boy's poison. Experiment need not be left to the State as its sole prerogative, for the freedom of the private school incurs the responsibility to try and to test all that the State, out of the richness of its resources, may supply. In fact, the private school has been the pioneer in experiment, and private endowment has in some quarters subsidized the trying out of the newest and most radical theories.

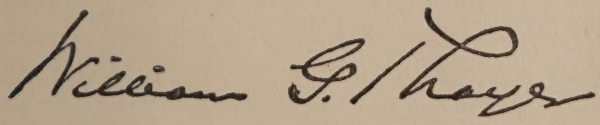
The demand for variety and experiment may be checked, the craze for choice may be kept within bounds, but the near future will see the establishing of schools for the boys who cannot stand the rigors of the traditional content of studies, but who are seeking the other advantages that they believe the private school has to give them. Already schools have appeared offering special features for special training. Others are in sight with individualistic motive for the creation of new forms, and we shall see the desire for spe-

cialization carried to satiety. Notwithstanding this evident tendency, it is not the future trend of the older academies and the longer established boarding schools. They will continue to move along the old lines, getting light that is coming from the latest experiment, and impetus from the combatting of radical theories, yet insisting on the traditional subjects as the basis of the cultural education of the superior mind. They will hold the fort of the Classics, against all modern criticism, and if they be termed antiquated they will glory in their shame.

The modern school has not yet furnished an adequate substitute for the traditional content, and until it does, the old-fashioned type of school will have a reason for existence. There are still alive in the educational world those who will not bow the knee at the new altars. There are still those who believe that Socrates is not dead, and that Aristotle is a living voice.

It seems then to be clear that the future trend of the private school must be in those directions in which it can show a real reason for its existence and its ability to make its

peculiar contribution. It cannot for a long time continue as a commercial venture or to cater to idiosyncracy. Any attempt to rival the national school is futile both because of the limit of its resources and also because the national school is the most honored of our institutions. The school's task is to furnish a complete education with the responsibility of the fourfold demand. In the last analysis the only virtue the private school can claim is its complete freedom, and its only right to survive depends on the attainment of its freedom and its proper use of it. This chapter has tried to show that these ends can be secured only so far as the private school is competent to raise academic standards, to train superior scholars and to produce leadership in service in the democracy. Admitting that the private school has been an essential part of national education, it does not follow that it will continue to be, unless it can make its own contribution worthy of its peculiar opportunity.



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